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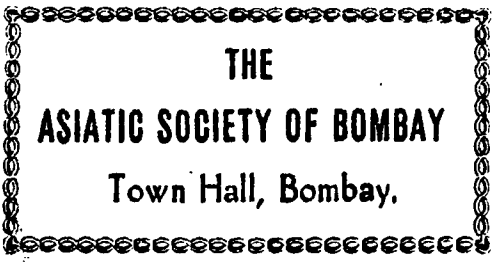

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THE WORKS

OF

AURELIUS AUGUSTINE

BISHOP OF HIPPO.

A NEW TRANSLATION.

Edited by the

REV. MARCUS DODS, M.A.

VOL. VII.

ON THE TRINITY.

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ON THE TRINITY

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Translated by the

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EDINBURGH:

K, 38, GEORGE STREET.

MDCCCLXXIII.

WHILE the last sheet of this volume was passing through the press, the labours of the accomplished translator were terminated by death. Mr. Haddan is mourned by all who knew him as an accurate and careful scholar, and an able and earnest man.

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TRANSLATOR'S PREFACE.

1873

THE history of St. Augustine's treatise on the Trinity, as gathered by Tillemont and others from his own allusions to it, may be briefly given. It is placed by him in his *Retractations* among the works written (which in the present case, it appears, must mean begun) in A.D. 400. In letters of A.D. 410, 414, and the end of A.D. 415 (*Ad Consentium*, Ep. 120, and two *Ad Evodium*, Epp. 162, 169), it is referred to as still unfinished and unpublished. But a letter of A.D. 412 (*Ad Marcellinum*, Ep. 143) intimates that friends were at that time importuning him, although without success, to complete and publish it. And the letter to Aurelius, which was sent to that bishop with the treatise itself when actually completed, informs us that a portion of it, while it was still unrevised and incomplete, was in fact surreptitiously made public,—a proceeding which the letters above cited postpone apparently until at least after A.D. 415. It was certainly still in hand in A.D. 416, inasmuch as in Book XIII. a quotation occurs from the 12th Book of the *De Civitate Dei;* and another quotation in Book XV., from the 90th lecture on St. John, indicates most probably a date of at least a year later, viz. A.D. 417. The *Retractations*, which refer to it, are usually dated not later than A.D. 428. The letter to Bishop Aurelius also informs us that the work was many years in progress, and was begun in St. Augustine's early manhood, and finished in his old age. We may infer from this evidence that it was written by him between A.D. 400, when he was forty-six years old, and had been Bishop of Hippo about four years, and A.D. 428 at the latest; but probably it was published ten or twelve years before this date. He writes of it, indeed, himself, as if the "nonum prematur in annum" very inadequately represented

the amount of deliberate and patient thought which a subject so profound and so sacred demanded, and which he had striven to give to it; and as if, even at the very last, he shrank from publishing his work, and was only driven to do so in order to remedy the mischief of its partial and unauthorized publication.

His motive for writing on the subject may be learned from the treatise itself. It was not directed against any individual antagonist, or occasioned by any particular controversial emergency. In fact, his labours upon it were, he says, continually interrupted by the distraction of such controversies. Certain ingenious and subtle theories respecting types or resemblances of the Holy Trinity, traceable in human nature as being the image of God, seemed to him to supply, not indeed a logical proof, but a strong rational presumption, of the truth of the doctrine itself; and thus to make it incumbent upon him to expound and unfold them in order to meet rationalizing objectors upon (so to say) their own ground. He is careful not to deal with these analogies or images as if they either constituted a purely argumentative proof or exhausted the full meaning of the doctrine, upon both which assumptions such speculations have at all times been the fruitful parent both of presumptuous theorizing and of grievous heresy. But he nevertheless employs them more affirmatively than would perhaps have been the case. While modern theologians would argue negatively, from the triplicity of independent faculties,—united, nevertheless, in the unity of a single human person,—that any presumption of reason against the Trinity of persons in the Godhead is thereby, if not removed, at least materially and enormously lessened; St. Augustine seems to argue positively from analogous grounds, as though they constituted a direct intimation of the doctrine itself. But he takes especial pains, at the same time, to dwell upon the incapacity of human thought to fathom the depths of the nature of God; and he carefully prefaces his reasonings by a statement of the Scripture evidence of the catholic doctrine as a matter of faith and not of reason, and by an explanation of difficult texts upon the subject. One of the most valuable portions, indeed, of the treatise is the eloquent and profound exposition given in this part of it of the rule of interpretation to be applied to Scripture

language respecting the person of our Lord. It should be noticed, however, that a large proportion of St. Augustine's scriptural exegesis is founded upon a close verbal exposition of the old Latin version, and is frequently not borne out by the original text. And the rule followed in rendering Scripture texts in the present translation has been, accordingly, wherever the argument in the context rests upon the variations of the old Latin, there to translate the words as St. Augustine gives them, while adhering otherwise to the language of the authorized English version. The reader's attention may allowably be drawn to the language of Book V. c. 10, and to its close resemblance to some of the most remarkable phrases of the Athanasian Creed, and again to the striking passage respecting miracles in Book III. c. 5, and to that upon the nature of God at the beginning of Book V.; the last named of which seems to have suggested one of the profoundest passages in the profoundest of Dr. Newman's *University Sermons* (p. 353, ed. 1843). It may be added, that the writings of the Greek Fathers on the subject were, if not wholly unknown, yet unfamiliar to Augustine, who quotes directly only the Latin work of Hilary of Poictiers.

It remains to say, that the translation here printed was made about four years since by a friend of the writer of this preface, and that the latter's share in the work has been that of thoroughly revising and correcting it, and of seeing it through the press. He is therefore answerable for the work as now published.

A. W. H.

Nov. 5, 1872.

In the *Retractations* (ii. 15) Augustine speaks of this work in the following terms:—

"I spent some years in writing fifteen books concerning the Trinity, which is God. When, however, I had not yet finished the thirteenth Book, and some who were exceedingly anxious to have the work were kept waiting longer than they could bear, it was stolen from me in a less correct state than it either

could or would have been had it appeared when I intended. And as soon as I discovered this, having other copies of it, I had determined at first not to publish it myself, but to mention what had happened in the matter in some other work; but at the urgent request of brethren, whom I could not refuse, I corrected it as much as I thought fit, and finished and published it, with the addition, at the beginning, of a letter that I had written to the venerable Aurelius, Bishop of Carthage, in which I set forth, in the way of prologue, what had happened, what I had intended to do of myself, and what love of my brethren had forced me to do."

The letter to which he here alludes is the following:—

"To the most blessed Lord, whom he reveres with most sincere love, to his holy brother and fellow-priest, Pope Aurelius, Augustine sends health in the Lord.

"I began as a very young man, and have published in my old age, some books concerning the Trinity, who is the supreme and true God. I had in truth laid the work aside, upon discovering that it had been prematurely, or rather surreptitiously, stolen from me before I had completed it, and before I had revised and put the finishing touches to it, as had been my intention. For I had not designed to publish the Books one by one, but all together, inasmuch as the progress of the inquiry led me to add the later ones to those which precede them. When, therefore, these people had hindered the fulfilment of my purpose (in that some of them had obtained access to the work before I intended), I had given over dictating it, with the idea of making my complaint public in some other work that I might write, in order that whoso could might know that the Books had not been published by myself, but had been taken away from my possession before they were in my own judgment fit for publication. Compelled, however, by the eager demands of many of my brethren, and above all by your command, I have taken the pains, by God's help, to complete the work, laborious as it is; and as now corrected (not as I wished, but as I could, lest the Books should differ very widely from those which had surreptitiously got into people's hands), I have sent them to your Reverence by my very dear son and fellow-deacon, and have allowed them

to be heard, copied, and read by every one that pleases. Doubtless, if I could have fulfilled my original intention, although they would have contained the same sentiments, they would have been worked out much more thoroughly and clearly, so far as the difficulty of unfolding so profound a subject, and so far, too, as my own powers, might have allowed. There are some persons, however, who have the first four, or rather five, Books, without the prefaces, and the twelfth with no small part of its later chapters omitted. But these, if they please and can, will amend the whole, if they become acquainted with the present edition. At any rate, I have to request that you will order this letter to be prefixed separately, but at the beginning of the Books. Farewell. Pray for me."

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THE

FIFTEEN BOOKS OF AURELIUS AUGUSTINUS,

BISHOP OF HIPPO,

ON THE TRINITY.

BOOK I.

IN WHICH THE UNITY AND EQUALITY OF THE SUPREME TRINITY IS ESTABLISHED FROM THE SACRED SCRIPTURES, AND SOME TEXTS ALLEGED AGAINST THE EQUALITY OF THE SON ARE EXPLAINED.

CHAP. I.—*This work is written against those who sophistically assail the faith of the Trinity, through misuse of reason. They who dispute concerning God err from a threefold cause. Holy Scripture, removing what is false, leads us on by degrees to things divine. What true immortality is. We are nourished by faith, that we may be enabled to apprehend things divine.*

1. THE following dissertation concerning the Trinity, as the reader ought to be informed, has been written in order to guard against the sophistries of those who disdain to begin with faith, and are deceived by a crude and perverse love of reason. Now one class of such men endeavour to transfer to things incorporeal and spiritual the ideas they have formed, whether through experience of the bodily senses, or by natural human wit and diligent quickness, or by the aid of art, from things corporeal; so as to seek to measure and conceive of the former by the latter. Others, again, frame whatever sentiments they may have concerning God according to the nature or affections of the human mind; and through this error they govern their discourse, in disputing concerning God, by distorted and fallacious rules. While yet a third class strive indeed to transcend the whole creation, which doubtless is

changeable, in order to raise their thought to the unchangeable substance, which is God; but being weighed down by the burden of mortality, whilst they both would seem to know what they do not, and cannot know what they would, preclude themselves from entering the very path of understanding, by an over-bold affirmation of their own presumptuous judgments; choosing rather not to correct their own opinion when it is perverse, than to change that which they have once defended. And, indeed, this is the common disease of all the three classes which I have mentioned,—viz., both of those who frame their thoughts of God according to things corporeal, and of those who do so according to the spiritual creature, such as is the soul; and of those who neither regard the body nor the spiritual creature, and yet think falsely about God; and are indeed so much the further from the truth, that nothing can be found answering to their conceptions, either in the body, or in the made or created spirit, or in the Creator Himself. For he who thinks, for instance, that God is white or red, is in error; and yet these things are found in the body. Again, he who thinks of God as now forgetting and now remembering, or anything of the same kind, is none the less in error; and yet these things are found in the mind. But he who thinks that God is of such power as to have generated Himself, is so much the more in error, because not only does God not so exist, but neither does the spiritual nor the bodily creature; for there is nothing whatever that generates its own existence.

2. In order, therefore, that the human mind might be purged from falsities of this kind, Holy Scripture, which suits itself to babes, has not avoided words drawn from any class of things really existing, through which, as by nourishment, our understanding might rise gradually to things divine and transcendent. For, in speaking of God, it has both used words taken from things corporeal, as when it says, "Hide me under the shadow of Thy wings;"[1] and it has borrowed many things from the spiritual creature, whereby to signify that which indeed is not so, but must needs so be said: as, for instance, "I the Lord thy God am a jealous God;"[2] and, "It repenteth me that I have made man."[3] But it has drawn

[1] Ps. xvii. 8. [2] Ex. xx. 5. [3] Gen. vi. 7.

no words whatever, whereby to frame either figures of speech or enigmatic sayings, from things which do not exist at all. And hence it is that they who are shut out from the truth by that third kind of error are more mischievously and emptily vain than their fellows; in that they surmise respecting God, what can neither be found in Himself nor in any creature. For divine Scripture is wont to frame, as it were, allurements for children, from the things which are found in the creature; whereby, according to their measure, and as it were by steps, the affections of the weak may be moved to seek those things that are above, and to leave those things that are below. But the same Scripture rarely employs those things which are spoken properly of God, and are not found in any creature; as, for instance, that which was said to Moses, "I am that I am;" and, "I Am hath sent me to you."[1] For since both body and soul also are said in some sense to *be*, Holy Scripture certainly would not so express itself unless it meant to be understood in some special sense of the term. So, too, that which the apostle says, "Who only hath immortality."[2] Since the soul also both is said to be, and is, in a certain manner immortal, Scripture would not say "only hath," unless because true immortality is unchangeableness; which no creature can possess, since it belongs to the Creator alone. So also James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning."[3] So also David, "Thou shalt change them, and they shall be changed; but Thou art the same."[4]

3. Further, it is difficult to contemplate and fully know the substance of God; who fashions things changeable, yet without any change in Himself, and creates things temporal, yet without any temporal movement in Himself. And it is necessary, therefore, to purge our minds, in order to be able to see ineffably that which is ineffable; whereto not having yet attained, we are to be nourished by faith, and led by such ways as are more suited to our capacity, that we may be rendered apt and able to comprehend it. And hence the apostle says, that "in Christ indeed are hid all the treasures of wisdom and know-

[1] Ex. iii. 14. [2] 1 Tim. vi. 16. [3] Jas. i. 17. [4] Ps. cii. 26, 27.

ledge;"[1] and yet has commended Him to us, as to babes in Christ, who, although already born again by His grace, yet are still carnal and psychical, not by that divine virtue wherein He is equal to the Father, but by that human infirmity whereby He was crucified. For he says, "I determined not to know anything among you, save Jesus Christ and Him crucified;"[2] and then he continues, "And I was with you in weakness, and in fear, and in much trembling." And a little after he says to them, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."[3] There are some who are angry at language of this kind, and think it is used in slight to themselves, and for the most part prefer rather to believe that they who so speak to them have nothing to say, than that they themselves cannot understand what they have said. And sometimes, indeed, we do allege to them, not certainly that account of the case which they seek in their inquiries about God,—because neither can they themselves receive it, nor can we perhaps either apprehend or express it,—but such an account of it as to demonstrate to them how incapable and utterly unfit they are to understand that which they require of us. But they, on their parts, because they do not hear what they desire, think that we are either playing them false in order to conceal our own ignorance, or speaking in malice because we grudge them knowledge; and so go away indignant and perturbed.

CHAP. II.—*In what manner this work proposes to discourse concerning the Trinity.*

4. Wherefore, our Lord God helping, we will undertake to render, as far as we are able, that very account which they so importunately demand: viz., that the Trinity is the one and only and true God, and also how the Father, the Son, and the Holy Spirit are rightly said, believed, understood, to be of one and the same substance or essence; in such wise that they may not fancy themselves mocked by excuses on our part, but may find by actual trial, both that the highest good is that which is discerned by the most purified minds, and that for

[1] Col. ii. 3. [2] 1 Cor. ii. 2, 3. [3] 1 Cor. iii. 1, 2.

this reason it cannot be discerned or understood by themselves, because the eye of the human mind, being weak, is dazzled in that so transcendent light, unless it be invigorated by the nourishment of the righteousness of faith. First, however, we must demonstrate, according to the authority of the Holy Scriptures, whether the faith be so. Then, if God be willing and aid us, we may perhaps at least so far serve these talkative arguers—more puffed up than capable, and therefore labouring under the more dangerous disease—as to enable them to find something which they are not able to doubt, that so, in that case where they cannot find the like, they may be led to lay the fault to their own minds, rather than to the truth itself or to our reasonings; and thus, if there be anything in them of either love or fear towards God, they may return and begin from faith in due order: perceiving at length how healthful a medicine has been provided for the faithful in the holy Church, whereby a heedful piety, healing the feebleness of the mind, may render it able to perceive the unchangeable truth, and hinder it from falling headlong, through disorderly rashness, into pestilent and false opinion. Neither will I myself shrink from inquiry, if I am anywhere in doubt; nor be ashamed to learn, if I am anywhere in error.

CHAP. III.—*What Augustine requests from his readers. The errors of readers dull of comprehension not to be ascribed to the author.*

5. Further let me ask of my reader, wherever, alike with myself, he is certain, there to go on with me; wherever, alike with myself, he hesitates, there to join with me in inquiring; wherever he recognises himself to be in error, there to return to me; wherever he recognises me to be so, there to call me back: so that we may enter together upon the path of charity, and advance towards Him of whom it is said, "Seek His face evermore."[1] And I would make this pious and safe agreement, in the presence of our Lord God, with all who read my writings, as well in all other cases as, above all, in the case of those which inquire into the unity of the Trinity, of the Father and the Son and the Holy Spirit; because in no other subject is error more dangerous, or inquiry more laborious, or the discovery of truth more profitable. If, then, any

[1] Ps. cv. 4.

reader shall say, This is not well said, because I do not understand it; such an one finds fault with my language, not with my faith: and it might perhaps in very truth have been put more clearly; yet no man ever so spoke as to be understood in all things by all men. Let him, therefore, who finds this fault with my discourse, see whether he can understand other men who have handled similar subjects and questions, when he does not understand me: and if he can, let him put down my book, or even, if he pleases, throw it away; and let him spend labour and time rather on those whom he understands. Yet let him not think on that account that I ought to have been silent, because I have not been able to express myself so smoothly and clearly to him as those do whom he understands. For neither do all things, which all men have written, come into the hands of all. And possibly some, who are capable of understanding even these our writings, may not find those more lucid works, and may meet with ours only. And therefore it is useful that many persons should write many books, differing in style but not in faith, concerning even the same questions, that the matter itself may reach the greatest number—some in one way, some in another. But if he who complains that he has not understood these things has never been able to comprehend any careful and exact reasonings at all upon such subjects, let him in that case deal with himself by resolution and study, that he may know better; not with me by quarrellings and wranglings, that I may hold my peace. Let him, again, who says, when he reads my book, Certainly I understand what is said, but it is not true, assert, if he pleases, his own opinion, and refute mine if he is able. And if he do this with charity and truth, and take the pains to make it known to me (if I am still alive), I shall then receive the most abundant fruit of this my labour. And if he cannot inform myself, most willing and glad should I be that he should inform those whom he can. Yet, for my part, "I meditate in the law of the Lord,"[1] if not "day and night," at least such short times as I can; and I commit my meditations to writing, lest they should escape me through forgetfulness; hoping by the mercy of God that He will make me hold stedfastly all

[1] Ps. i. 2.

truths of which I feel certain; "but if in anything I be otherwise minded, that He will Himself reveal even this to me,"[1] whether through secret inspiration and admonition, or through His own plain utterances, or through the reasonings of my brethren. This I pray for, and this my trust and desire I commit to Him, who is sufficiently able to keep those things which He has given me, and to render those which He has promised.

6. I expect, indeed, that some, who are more dull of understanding, will imagine that in some parts of my books I have held sentiments which I have not held, or have not held those which I have. But their error, as none can be ignorant, ought not to be attributed to me, if they have deviated into false doctrine through following my steps without apprehending me, whilst I am compelled to pick my way through a hard and obscure subject: seeing that neither can any one, in any way, rightly ascribe the numerous and various errors of heretics to the holy testimonies themselves of the divine books; although all of them endeavour to defend out of those same Scriptures their own false and erroneous opinions. The law of Christ, that is, charity, admonishes me clearly, and commands me with a sweet constraint, that when men think that I have held in my books something false which I have not held, and that same falsehood displeases one and pleases another, I should prefer to be blamed by him who reprehends the falsehood, rather than praised by him who praises it. For although I, who never held the error, am not rightly blamed by the former, yet the error itself is rightly censured; whilst by the latter neither am I rightly praised, who am thought to have held that which the truth censures, nor the sentiment itself, which the truth also censures. Let us therefore essay the work which we have undertaken in the name of the Lord.

CHAP. IV.—*What the doctrine of the Catholic faith is concerning the Trinity.*

7. All those Catholic expounders of the divine Scriptures, both Old and New, whom I have been able to read, who have written before me concerning the Trinity, Who is God, have purposed to teach, according to the Scriptures, this doctrine, that the Father, and the Son, and the Holy Spirit intimate a divine unity

[1] Phil. iii. 15.

of one and the same substance in an indivisible equality; and therefore that they are not three Gods, but one God: although the Father hath begotten the Son, and so He who is the Father is not the Son; and the Son is begotten by the Father, and so He who is the Son is not the Father; and the Holy Spirit is neither the Father nor the Son, but only the Spirit of the Father and of the Son, Himself also co-equal with the Father and the Son, and pertaining to the unity of the Trinity. Yet not that this Trinity was born of the Virgin Mary, and crucified under Pontius Pilate, and buried, and rose again the third day, and ascended into heaven, but only the Son. Nor, again, that this Trinity descended in the form of a dove upon Jesus when He was baptized;[1] nor that, on the day of Pentecost, after the ascension of the Lord, when "there came a sound from heaven, as of a rushing mighty wind,"[2] the same Trinity "sat upon each of them with cloven tongues like as of fire," but only the Holy Spirit. Nor yet that this Trinity said from heaven, "Thou art my Son,"[3] whether when He was baptized by John, or when the three disciples were with Him in the mount,[4] or when the voice sounded, saying, "I have both glorified it, and will glorify it again;"[5] but that it was a word of the Father only, spoken to the Son; although the Father, and the Son, and the Holy Spirit, as they are indivisible, so work indivisibly. This is also my faith, since it is the Catholic faith.

CHAP. V. — *Of difficulties concerning the Trinity: in what manner three are one God, and how, working indivisibly, they yet perform some things severally.*

8. Some persons, however, find a difficulty in this faith; when they hear that the Father is God, and the Son God, and the Holy Spirit God, and yet that this Trinity is not three Gods, but one God; and they ask how they are to understand this: especially when it is said that the Trinity works indivisibly in everything that God works, and yet that a certain voice of the Father spoke, which is not the voice of the Son; and that none except the Son was born in the flesh, and suffered, and rose again, and ascended into heaven; and that none except

[1] Matt. iii. 16. [2] Acts ii. 2, 4. [3] Mark i. 11.
[4] Matt. xvii. 5. [5] John xii. 28.

the Holy Spirit came in the form of a dove. They wish to understand how the Trinity uttered that voice which was only of the Father; and how the same Trinity created that flesh in which the Son only was born of the Virgin; and how the very same Trinity itself wrought that form of a dove, in which the Holy Spirit only appeared. Yet, otherwise, the Trinity does not work indivisibly, but the Father does some things, the Son other things, and the Holy Spirit yet others; or else, if they do some things together, some severally, then the Trinity is not indivisible. It is a difficulty, too, to them, in what manner the Holy Spirit is in the Trinity, whom neither the Father nor the Son, nor both, have begotten, although He is the Spirit both of the Father and of the Son. Since, then, men weary us with asking such questions, let us unfold to them, as we are able, whatever wisdom God's gift has bestowed upon our weakness on this subject; neither "let us go on our way with consuming envy."[1] Should we say that we are not accustomed to think about such things, it would not be true; yet if we acknowledge that such subjects commonly dwell in our thoughts, carried away as we are by the love of investigating the truth, then they require of us, by the law of charity, to make known to them what we have herein been able to find out. "Not as though I had already attained, either were already perfect" (for, if the Apostle Paul, how much more must I, who lie far beneath his feet, count myself not to have apprehended!); but, according to my measure, "if I forget those things that are behind, and reach forth unto those things which are before, and press towards the mark for the prize of the high calling,"[2] I am requested to disclose so much of the road as I have already passed, and the point to which I have reached, whence the course yet remains to bring me to the end. And those make the request, whom a generous charity compels me to serve. Needs must too, and God will grant that, in supplying them with matter to read, I shall profit myself also; and that, in seeking to reply to their inquiries, I shall myself likewise find that for which I was inquiring. Accordingly I have undertaken the task, by the bidding and help of the Lord my God, not so much of discoursing with authority respecting things I

[1] Wisd. vi. 23. [2] Phil. iii. 12-14.

know already, as of learning those things by piously discoursing of them.

CHAP. VI.—*That the Son is very God, of the same substance with the Father. Not only the Father, but the Trinity, is affirmed to be immortal. All things are not from the Father alone, but also from the Son. That the Holy Spirit is very God, equal with the Father and the Son.*

9. They who have said that our Lord Jesus Christ is not God, or not very God, or not with the Father the One and only God, or not truly immortal because changeable, are proved wrong by the most plain and unanimous voice of divine testimonies; as, for instance, "In the beginning was the Word, and the Word was with God, and the Word was God." For it is plain that we are to take the Word of God to be the only Son of God, of whom it is afterwards said, "And the Word was made flesh, and dwelt among us," on account of that birth of His incarnation, which was wrought in time of the Virgin. But herein is declared, not only that He is God, but also that He is of the same substance with the Father; because, after saying, "And the Word was God," it is said also, "The same was in the beginning with God: all things were made by Him, and without Him was not anything made."[1] Not simply, "all things;" but only all things that were made, that is, the whole creature. From which it appears clearly, that He Himself was not made, by whom all things were made. And if He was not made, then He is not a creature; but if He is not a creature, then He is of the same substance with the Father. For all substance that is not God is creature; and all that is not creature is God. And if the Son is not of the same substance with the Father, then He is a substance that was made: and if He is a substance that was made, then all things were not made by Him; but "all things were made by Him," therefore He is of one and the same substance with the Father. And so He is not only God, but also very God. And the same John most expressly affirms this in his epistle: "For we know that the Son of God is come, and hath given us an understanding, that we may know the true God, and that we may be in His true Son Jesus Christ. This is the true God, and eternal life."[2]

[1] John i. 1, 14, 2, 3.

[2] 1 John v. 20.

10. Hence also it follows by consequence, that the Apostle Paul did not say, "Who alone has immortality," of the Father merely; but of the One and only God, which is the Trinity itself. For that which is itself eternal life is not mortal according to any changeableness; and hence the Son of God, because "He is Eternal Life," is also Himself understood with the Father, where it is said, "Who only hath immortality." For we, too, are made partakers of this eternal life, and become, in our own measure, immortal. But the eternal life itself, of which we are made partakers, is one thing; we ourselves, who, by partaking of it, shall live eternally, are another. For if he had said, "Whom in His own time the Father will show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality;" not even so would it be necessarily understood that the Son is excluded. For neither has the Son separated the Father from Himself, because He Himself, speaking elsewhere with the voice of wisdom (for He Himself is the Wisdom of God [1]), says, "I alone compassed the circuit of heaven." [2] And therefore so much the more is it not necessary that the words, "Who hath immortality," should be understood of the Father alone, omitting the Son; when they are said thus: "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: whom in His own time He will show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." [3] In which words neither is the Father specially named, nor the Son, nor the Holy Spirit; but the blessed and only Potentate, the King of kings, and Lord of lords; that is, the One and only and true God, the Trinity itself.

11. But perhaps what follows may interfere with this meaning; because it is said, "Whom no man hath seen, nor can see:" although this may also be taken as belonging to Christ according to His divinity, which the Jews did not see, who yet saw and crucified Him in the flesh; whereas His divinity can in no wise be seen by human sight, but is seen

[1] 1 Cor. i. 24. [2] Ecclus. xxiv. 5. [3] 1 Tim. vi. 14–16.

with that sight with which they who see are no longer men, but beyond men. Rightly, therefore, is God Himself, the Trinity, understood to be the "blessed and only Potentate," who "shows the coming of our Lord Jesus Christ in His own time." For the words, "Who only hath immortality," are said in the same way as it is said, "Who only doeth wondrous things."[1] And I should be glad to know of whom they take these words to be said. If only of the Father, how then is that true which the Son Himself says, "For what things soever the Father doeth, these also doeth the Son likewise"? Is there any, among wonderful works, more wonderful than to raise up and quicken the dead? Yet the same Son saith, "As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will."[2] How, then, does the Father alone "do wondrous things," when these words allow us to understand neither the Father only, nor the Son only, but assuredly the one only true God, that is, the Father, and the Son, and the Holy Spirit?

12. Also, when the same apostle says, "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him,"[3] who can doubt that he speaks of all things which are created; as does John, when he says, "All things were made by Him"? I ask, therefore, of whom he speaks in another place: "For of Him, and through Him, and in Him, are all things: to whom be glory for ever. Amen."[4] For if of the Father, and the Son, and the Holy Spirit, so as to assign each clause severally to each person: of Him, that is to say, of the Father; through Him, that is to say, through the Son; in Him, that is to say, in the Holy Spirit,—it is manifest that the Father, and the Son, and the Holy Spirit is one God, inasmuch as the words continue in the singular number, "To whom[5] be glory for ever." For at the beginning of the passage he does not say, "O the depth of the riches both of the wisdom and knowledge" of the Father, or of the Son, or of the Holy Spirit, but "of the wisdom and knowledge of God!" "How unsearchable are His judgments, and His ways past finding

[1] Ps. lxxii. 18. [2] John v. 19, 21. [3] 1 Cor. viii. 6.
[4] Rom. xi. 36. [5] Ipsi.

out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him and it shall be recompensed unto him again? For of Him, and through Him, and in Him, are all things: to whom be glory for ever. Amen."[1] But if they will have this to be understood only of the Father, then in what way are all things by the Father, as is said here; and all things by the Son, as where it is said to the Corinthians, "And one Lord Jesus Christ, by whom are all things,"[2] and as in the Gospel of John, "All things were made by Him"? For if some things were made by the Father, and some by the Son, then all things were not made by the Father, nor all things by the Son; but if all things were made by the Father, and all things by the Son, then the same things were made by the Father and by the Son. The Son, therefore, is equal with the Father, and the working of the Father and the Son is indivisible. Because if the Father made even the Son, whom certainly the Son Himself did not make, then all things were not made by the Son; but all things were made by the Son: therefore He Himself was not made, that with the Father He might make all things that were made. And the apostle has not refrained from using the very word itself, but has said most expressly, "Who, being in the form of God, thought it not robbery to be equal with God;"[3] using here the name of God specially of the Father; as elsewhere, "But the head of Christ is God."[4]

13. Similar evidence has been collected also concerning the Holy Spirit, of which those who have discussed the subject before ourselves have most fully availed themselves, that He too is God, and not a creature. But if not a creature, then not only God (for men likewise are called gods[5]), but also very God; and therefore absolutely equal with the Father and the Son, and in the unity of the Trinity consubstantial and co-eternal. But that the Holy Spirit is not a creature is made quite plain by that passage above all others, where we are commanded not to serve the creature, but the Creator;[6] not in the sense in which we are commanded to "serve" one another by love,[7] which is in Greek δουλεύειν, but in that in

[1] Rom. xi. 33–36. [2] 1 Cor. viii. 6. [3] Phil. ii. 6. [4] 1 Cor. xi. 3.
[5] Ps. lxxxii. 6. [6] Rom. i. 25. [7] Gal. v. 13.

which God alone is served, which is in Greek λατρεύειν. From whence they are called idolaters who tender that service to images which is due to God. For it is this service concerning which it is said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."[1] For this is found also more distinctly in the Greek Scriptures, which have λατρεύσεις. Now if we are forbidden to serve the creature with such a service, seeing that it is written, "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (and hence, too, the apostle repudiates those who worship and serve the creature more than the Creator), then assuredly the Holy Spirit is not a creature, to whom such a service is paid by all the saints; as says the apostle, "For we are the circumcision, which serve the Spirit of God,"[2] which is in the Greek λατρεύοντες. For even most Latin copies also have it thus, "We who serve the Spirit of God;" but all Greek ones, or almost all, have it so. Although in some Latin copies we find, not "We worship the Spirit of God," but, "We worship God in the Spirit." But let those who err in this case, and refuse to give up to the more weighty authority, tell us whether they find this text also varied in the MSS.: "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" Yet what can be more senseless or more profane, than that any one should dare to say that the members of Christ are the temple of one who, in their opinion, is a creature inferior to Christ? For the apostle says in another place, "Your bodies are members of Christ." But if the members of Christ are also the temple of the Holy Spirit, then the Holy Spirit is not a creature; because we must needs owe to Him, of whom our body is the temple, that service wherewith God only is to be served, which in Greek is called λατρεία. And accordingly the apostle says, "Therefore glorify God in your body."[3]

CHAP. VII.—*In what manner the Son is less than the Father, and than Himself.*

14. In these and like testimonies of the divine Scriptures, by free use of which, as I have said, our predecessors exploded such sophistries or errors of the heretics, the unity and

[1] Deut. vi. 13. [2] Phil. iii. 3 (Vulgate, etc.). [3] 1 Cor. vi. 19, 15, 20.

equality of the Trinity are intimated to our faith. But because, on account of the incarnation of the Word of God for the working out of our salvation, that the man Christ Jesus might be the Mediator between God and men,[1] many things are so said in the sacred books as to signify, or even most expressly declare, the Father to be greater than the Son; men have erred through a want of careful examination or consideration of the whole tenor of the Scriptures, and have endeavoured to transfer those things which are said of Jesus Christ according to the flesh, to that substance of His which was eternal before the incarnation, and is eternal. They say, for instance, that the Son is less than the Father, because it is written that the Lord Himself said, "My Father is greater than I."[2] But the truth shows that after the same sense the Son is less also than Himself; for how was He not made less also than Himself, who "emptied[3] Himself, and took upon Him the form of a servant"? For He did not so take the form of a servant as that He should lose the form of God, in which He was equal to the Father. If, then, the form of a servant was so taken that the form of God was not lost, since both in the form of a servant and in the form of God He Himself is the same only-begotten Son of God the Father, in the form of God equal to the Father, in the form of a servant the Mediator between God and men, the man Christ Jesus; is there any one who cannot perceive that He Himself in the form of God is also greater than Himself, but yet likewise in the form of a servant less than Himself? And not, therefore, without cause the Scripture says both the one and the other, both that the Son is equal to the Father, and that the Father is greater than the Son. For there is no confusion when the former is understood as on account of the form of God, and the latter as on account of the form of a servant. And, in truth, this rule for clearing the question through all the sacred Scriptures is set forth in one chapter of an epistle of the Apostle Paul, where this distinction is commended to us plainly enough. For he says, "Who, being in the form of God, thought it not robbery to be equal with God; but emptied Himself, and took upon Him the form of a

[1] 1 Tim. ii. 5. [2] John xiv. 28. [3] Exinanivit.

servant, and was made in the likeness of men: and was found in fashion[1] as a man."[2] The Son of God, then, is equal to God the Father in nature, but less in "fashion."[3] For in the form of a servant which He took He is less than the Father; but in the form of God, in which also He was before He took the form of a servant, He is equal to the Father. In the form of God He is the Word, "by whom all things are made;"[4] but in the form of a servant He was "made of a woman, made under the law, to redeem them that were under the law."[5] In like manner, in the form of God He made man; in the form of a servant He was made man. For if the Father alone had made man without the Son, it would not have been written, "Let us make man in our image, after our likeness."[6] Therefore, because the form of God took the form of a servant, both is God and both is man; but both God, on account of God who takes; and both man, on account of man who is taken. For neither by that taking is the one of them turned and changed into the other: the Divinity is not changed into the creature, so as to cease to be Divinity; nor the creature into Divinity, so as to cease to be creature.

CHAP. VIII.—*The texts of Scripture explained respecting the subjection of the Son to the Father, which have been misunderstood. Christ will not so give up the kingdom to the Father, as to take it away from Himself. The beholding Him is the promised end of all actions. The Holy Spirit is sufficient to our blessedness equally with the Father.*

15. As for that which the apostle says, "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him:" either the text has been so turned, lest any one should think that the "fashion"[7] of Christ, which He took according to the human creature, was to be transformed hereafter into the Divinity, or (to express it more precisely) the Godhead itself, who is not a creature, but is the unity of the Trinity,—a nature incorporeal, and unchangeable, and consubstantial, and co-eternal with itself; or if any one contends, as some have thought, that the text, "Then shall the Son also Himself be subject unto Him that put all things under Him," is so turned

[1] Habitu. [2] Phil. ii. 6, 7. [3] Habitu. [4] John i. 3.
[5] Gal. iv. 4, 5. [6] Gen. i. 26. [7] Habitum.

in order that one may believe that very "subjection" to be a change and conversion hereafter of the creature into the substance or essence itself of the Creator, that is, that that which had been the substance of a creature shall become the substance of the Creator;—such an one at any rate admits this, of which in truth there is no possible doubt, that this had not yet taken place, when the Lord said, "My Father is greater than I." For He said this not only before He ascended into heaven, but also before He had suffered, and had risen from the dead. But they who think that the human nature in Him is to be changed and converted into the substance of the Godhead, and that it was so said, "Then shall the Son also Himself be subject unto Him that put all things under Him," —as if to say, Then also the Son of man Himself, and the human nature taken by the Word of God, shall be changed into the nature of Him who put all things under Him,—must also think that this will then take place, when, after the day of judgment, "He shall have delivered up the kingdom to God, even the Father." And hence even still, according to this opinion, the Father is greater than that form of a servant which was taken of the Virgin. But if some affirm even further, that the man Christ Jesus has already been changed into the substance of God, at least they cannot deny that the human nature still remained, when He said before His passion, "For my Father is greater than I;" whence there is no question that it was said in this sense, that the Father is greater than the form of a servant, to whom in the form of God the Son is equal. Nor let any one, hearing what the apostle says, "But when He saith all things are put under Him, it is manifest that He is excepted which did put all things under Him,"[1] think the words, that He hath put all things under the Son, to be so understood of the Father, as that He should not think that the Son Himself put all things under Himself. For this the apostle plainly declares, when he says to the Philippians, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to

[1] 1 Cor. xv. 28, 24, 27.

subdue[1] all things unto Himself."[2] For the working of the Father and of the Son is indivisible. Otherwise, neither hath the Father Himself put all things under Himself, but the Son hath put all things under Him, who delivers the kingdom to Him, and puts down all rule and all authority and power. For these words are spoken of the Son: "When He shall have delivered up," says the apostle, "the kingdom to God, even the Father; when He shall have put down[3] all rule, and all authority, and all power." For the same that puts down, also makes subject.

16. Neither may we think that Christ shall so give up the kingdom to God, even the Father, as that He shall take it away from Himself. For some vain talkers have thought even this. For when it is said, "He shall have delivered up the kingdom to God, even the Father," He Himself is not excluded; because He is one God together with the Father. But that word "until" deceives those who are careless readers of the divine Scriptures, but eager for controversies. For the text continues, "For He must reign, until He hath put all enemies under His feet;"[4] as though, when He had so put them, He would no more reign. Neither do they perceive that this is said in the same way as that other text, "His heart is established: He shall not be afraid, until He see His desire upon His enemies."[5] For He will not then be afraid when He has seen it. What then means, "When He shall have delivered up the kingdom to God, even the Father," as though God and the Father has not the kingdom now? But because He is hereafter to bring all the just, over whom now, living by faith, the Mediator between God and men, the man Christ Jesus, reigns, to that sight which the same apostle calls "face to face;"[6] therefore the words, "When He shall have delivered up the kingdom to God, even the Father," are as much as to say, When He shall have brought believers to the contemplation of God, even the Father. For He says, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."[7] The Father will then be revealed by the Son,

[1] Subjicere. [2] Phil. iii. 20, 21. [3] Evacuaverit. [4] 1 Cor. xv. 24, 25.
[5] Ps. cxii. 8. [6] 1 Cor. xiii. 12. [7] Matt. xi. 27.

"when He shall have put down all rule, and all authority, and all power;" that is, in such wise that there shall be no more need of any economy of similitudes, by means of angelic rulers, and authorities, and powers. Of whom that is not unfitly understood, which is said in the Song of Songs to the bride, "We will make thee borders[1] of gold, with studs of silver, while the King sitteth at His table;"[2] that is, as long as Christ is in His secret place: since "your life is hid with Christ in God; when Christ, who is our[3] life, shall appear, then shall ye also appear with Him in glory."[4] Before which time, "we see now through a glass, in an enigma," that is, in similitudes, "but then face to face."[5]

17. For this contemplation is held forth to us as the end of all actions, and the everlasting fulness of joy. For "we are the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."[6] For that which He said to His servant Moses, "I am that I am; thus shalt thou say to the children of Israel, I Am hath sent me to you;"[7] this it is which we shall contemplate when we shall live in eternity. For so it is said, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."[8] This shall be when the Lord shall have come, and "shall have brought to light the hidden things of darkness;"[9] when the darkness of this present mortality and corruption shall have passed away. Then will be our morning, which is spoken of in the Psalm, "In the morning will I direct my prayer unto Thee, and will contemplate Thee."[10] Of this contemplation I understand it to be said, "When He shall have delivered up the kingdom to God, even the Father;" that is, when He shall have brought the just, over whom now, living by faith, the Mediator between God and man, the man Christ Jesus, reigns, to the contemplation of God, even the Father. If herein I am foolish, let him who knows better correct me; to me at least the case seems as I have said. For we shall not seek anything else, when we

[1] Similitudines. [2] In recubitu. Cant. i. 11; see LXX. [3] Vestra.
[4] Col. iii. 3, 4. [5] 1 Cor. xiii. 12. [6] 1 John iii. 2. [7] Ex. iii. 14.
[8] John xvii. 3. [9] 1 Cor. iv. 5. [10] Ps. v. 5.

shall have come to the contemplation of Him. But that contemplation is not yet, so long as our joy is in hope. For "hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it,"[1] viz. "as long as the King sitteth at His table."[2] Then will take place that which is written, "In Thy presence is fulness of joy."[3] Nothing more than that joy will be required; because there will be nothing more than can be required. For the Father will be manifested to us, and that will suffice for us. And this much Philip had well understood, so that he said to the Lord, "Show us the Father, and it sufficeth us." But he had not yet understood that he himself was able to say this very same thing in this way also: Lord, show Thyself to us, and it sufficeth us. For, that he might understand this, the Lord replied to him, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." But because He intended him, before he could see this, to live by faith, He went on to say, "Believest thou not that I am in the Father, and the Father in me?"[4] For "while we are at home in the body, we are absent from the Lord: for we walk by faith, not by sight."[5] For contemplation is the recompense of faith, for which recompense our hearts are purified by faith; as it is written, "Purifying their hearts by faith."[6] And that our hearts are to be purified for this contemplation, is proved above all by this text, "Blessed are the pure in heart, for they shall see God."[7] And that this is life eternal, God says in the Psalm, "With long life will I satisfy him, and show him my salvation."[8] Whether, therefore, we hear, Show us the Son; or whether we hear, Show us the Father; it is even all one, since neither can be manifested without the other. For they are one, as He also Himself says, "My Father and I are one."[9] Finally, on account of this very indivisibility, it suffices that sometimes the Father alone, or the Son alone, should be named, as hereafter to fill us with the joy of His countenance.

[1] Rom. viii. 24, 25.
[2] Cant. i. 12.
[3] Ps. xvi. 11.
[4] John xiv. 8, 10.
[5] 2 Cor. v. 6, 7.
[6] Acts xv. 9.
[7] Matt. v. 8.
[8] Ps. xci. 16.
[9] John x. 30.

18. Neither is the Spirit of either thence excluded, that is, the Spirit of the Father and of the Son; which Holy Spirit is specially called "the Spirit of truth, whom the world cannot receive."[1] For to have the fruition of God the Trinity, after whose image we are made, is indeed the fulness of our joy, than which there is no greater. On this account the Holy Spirit is sometimes spoken of as if He alone sufficed to our blessedness: and He does alone so suffice, because He cannot be divided from the Father and the Son; as the Father alone is sufficient, because He cannot be divided from the Son and the Holy Spirit; and the Son alone is sufficient, because He cannot be divided from the Father and the Holy Spirit. For what does He mean by saying, "If ye love me, keep my commandments; and I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth, whom the world cannot receive,"[2] that is, the lovers of the world? For "the natural man receiveth not the things of the Spirit of God."[3] But it may perhaps seem, further, as if the words, "And I will pray the Father, and He shall give you another Comforter," were so said as if the Son alone were not sufficient. And that place so speaks of the Spirit, as if He alone were altogether sufficient: "When He, the Spirit of truth, is come, He will guide you into all truth."[4] Pray, therefore, is the Son here excluded, as if He did not teach all truth, or as if the Holy Spirit were to fill up that which the Son could not fully teach? Let them say then, if it pleases them, that the Holy Spirit is greater than the Son, whom they are wont to call less. Or is it, forsooth, because it is not said, He alone,—or, No one else except Himself—will guide you into all truth, that they allow that the Son also may be believed to teach together with Him? In that case the apostle has excluded the Son from knowing those things which are of God, where he says, "Even so the things of God knoweth no one, but the Spirit of God:"[5] so that these perverse men might upon this ground go on to say that none but the Holy Spirit teaches even the Son the things of God, as the greater teaches the less; to whom the

[1] John xiv. 17. [2] John xiv. 15–17. [3] 1 Cor. ii. 14.
[4] John xvi. 13. [5] 1 Cor. ii. 11.

Son Himself ascribes so much as to say, "But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you."[1]

CHAP. IX.—*All are sometimes understood in One Person.*

But this is said, not on account of any inequality of the Word of God and of the Holy Spirit, but as though the presence of the Son of man with them would be a hindrance to the coming of Him, who was not less, because He did not "empty Himself, taking upon Him the form of a servant,"[2] as the Son did. It was necessary, then, that the form of a servant should be taken away from their eyes, because, through gazing upon it, they thought that alone which they saw to be Christ. Hence also is that which is said, "If ye loved me, ye would rejoice because I said, I go unto the Father; for my Father is greater than I:"[3] that is, on that account it is necessary for me to go to the Father, because, whilst you see me thus, you hold me to be less than the Father, through that which you see; and so, being taken up with the creature and the "fashion" which I have taken upon me, you do not perceive the equality which I have with the Father. Hence, too, is this: "Touch me not; for I am not yet ascended to my Father."[4] For touch, as it were, puts a limit to their conception, and He therefore would not have the thought of the heart, directed towards Himself, to be so limited as that He should be held to be only that which He seemed to be. But the "ascension to the Father" meant, so to appear as He is equal to the Father, that the limit of the sight which sufficeth us might be attained there. Sometimes also it is said of the Son alone, that He himself sufficeth, and the whole reward of our love and longing is held forth as in the sight of Him. For so it is said, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him."[5] Pray, because He has not here said, And I

[1] John xvi. 6, 7. [2] Phil. ii. 7. [3] John xiv. 28.
[4] John xx. 17. [5] John xiv. 21.

will show the Father also to him, has He therefore excluded the Father? On the contrary, because it is true, "I and my Father are one," when the Father is manifested, the Son also, who is in Him, is manifested; and when the Son is manifested, the Father also, who is in Him, is manifested. As, therefore, when it is said, "And I will manifest myself to him," it is understood that He manifests also the Father; so likewise in that which is said, "When He shall have delivered up the kingdom to God, even the Father," it is understood that He does not take it away from Himself; since, when He shall bring believers to the contemplation of God, even the Father, doubtless He will bring them to the contemplation of Himself, who has said, "And I will manifest myself to him." And so, consequently, when Judas had said to Him, "Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" Jesus answered and said to him, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."[1] Behold, that He manifests not only Himself to him by whom He is loved, because He comes to him together with the Father, and abides with him.

19. Will it perhaps be thought, that when the Father and the Son make their abode with him who loves them, the Holy Spirit is excluded from that abode? What, then, is that which is said above of the Holy Spirit: "Whom the world cannot receive, because it seeth Him not: but ye know Him; for He abideth with you, and is in you"? He, therefore, is not excluded from that abode, of whom it is said, "He abideth with you, and is in you;" unless, perhaps, any one be so senseless as to think, that when the Father and the Son have come that they may make their abode with him who loves them, the Holy Spirit will depart thence, and (as it were) give place to those who are greater. But the Scripture itself meets this carnal idea; for it says a little above: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever."[2] He will not therefore depart when the Father and the Son come, but will be in the same abode with them eternally; because neither

[1] John xiv. 22, 23. [2] John xiv. 16–23.

will He come without them, nor they without Him. But in order to intimate the Trinity, some things are separately affirmed, the Persons being also each severally named; and yet are not to be understood as though the other Persons were excluded, on account of the unity of the same Trinity and the One substance and Godhead of the Father and of the Son and of the Holy Spirit.

CHAP. X.—*In what manner Christ shall deliver up the kingdom to God, even the Father. The kingdom having been delivered to God, even the Father, Christ will not then make intercession for us.*

20. Our Lord Jesus Christ, therefore, will so deliver up the kingdom to God, even the Father, Himself not being thence excluded, nor the Holy Spirit, when He shall bring believers to the contemplation of God, wherein is the end of all good actions, and everlasting rest, and joy which never will be taken from us. For He signifies this in that which He says: "I will see you again, and your heart shall rejoice; and your joy no man taketh from you."[1] Mary, sitting at the feet of the Lord, and earnestly listening to His word, foreshowed a similitude of this joy; resting as she did from all business, and intent upon the truth, according to that manner of which this life is capable, by which, however, to prefigure that which shall be for eternity. For while Martha, her sister, was cumbered about necessary business, which, although good and useful, yet, when rest shall have succeeded, is to pass away, she herself was resting in the word of the Lord. And so the Lord replied to Martha, when she complained that her sister did not help her: "Mary hath chosen the best part, which shall not be taken away from her."[2] He did not say that Martha was acting a bad part; but that "best part that shall not be taken away." For that part which is occupied in the ministering to a need shall be "taken away" when the need itself has passed away. Since the reward of a good work that will pass away is rest that will not pass away. In that contemplation, therefore, God will be all in all; because nothing else but Himself will be required, but it will be sufficient to be enlightened by and to enjoy Him alone. And so he in whom "the Spirit maketh intercession with groanings which cannot

[1] John xvi. 22. [2] Luke x. 39–42.

be uttered,"[1] says, "One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to contemplate the beauty of the Lord."[2] For we shall then contemplate God, the Father and the Son and the Holy Spirit, when the Mediator between God and men, the man Christ Jesus, shall have delivered up the kingdom to God, even the Father, so as no longer to make intercession for us, as our Mediator and Priest, Son of God and Son of man; but that He Himself too, in so far as He is a Priest that has taken the form of a servant for us, shall be put under Him who has put all things under Him, and under whom He has put all things: so that, in so far as He is God, He with Him will have put us under Himself; in so far as He is a Priest, He with us will be put under Him.[3] And therefore, as the Son is both God and man, it is rather to be said that the manhood in the Son is another substance [from the Son], than the Son in the Father [is from the Father]; just as the carnal nature of my soul is another substance in relation to my soul itself, although in one and the same man, more than the soul of another man is in relation to my soul.

21. When, therefore, He "shall have delivered up the kingdom to God, even the Father,"—that is, when He shall have brought those who believe and live by faith, for whom now as Mediator He maketh intercession, to that contemplation, for the obtaining of which we sigh and groan, and when labour and groaning shall have passed away,—then, since the kingdom will have been delivered up to God, even the Father, He will no more make intercession for us. And this He signifies, when He says: "These things have I spoken unto you in similitudes;[4] but the time cometh when I shall no more speak unto you in similitudes,[4] but I shall declare to[5] you plainly of the Father:" that is, they will not then be "similitudes," when the sight shall be "face to face." For this it is which He says, "But I will declare to you plainly of the Father;" as if He said, I will plainly show you the Father. For He says, I will "declare" to you, because He is His Word. For He goes on to say, "At that day ye shall ask in my name; and I say not

[1] Rom. viii. 26. [2] Ps. xxvii. 4. [3] 1 Cor. xv. 24-28.
[4] Proverbs—A. V. [5] Show—A. V.

unto you, that I will pray the Father for you: for the Father Himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."[1] What is meant by "I came forth from the Father," unless this, that I have not appeared in that form in which I am equal to the Father, but otherwise, that is, as less than the Father, in the creature which I have taken upon me? And what is meant by "I am come into the world," unless this, that I have manifested to the eyes even of sinners who love this world, the form of a servant which I took, making myself of no reputation? And what is meant by "Again, I leave the world," unless this, that I take away from the sight of the lovers of this world that which they have seen? And what is meant by "I go to the Father," unless this, that I teach those who are my faithful ones to understand me in that being in which I am equal to the Father? Those who believe this will be thought worthy of being brought by faith to sight, that is, to that very sight, in bringing them to which He is said to "deliver up the kingdom to God, even the Father." For His faithful ones, whom He has redeemed with His blood, are called His kingdom, for whom He now intercedes; but then, making them to abide in Himself there, where He is equal to the Father, He will no longer pray the Father for them. "For," He says, "the Father Himself loveth you." For indeed He "prays," in so far as He is less than the Father; but as He is equal with the Father, He with the Father grants. Wherefore He certainly does not exclude Himself from that which He says, "The Father Himself loveth you;" but He means it to be understood after that manner which I have above spoken of, and sufficiently intimated,—namely, that for the most part each Person of the Trinity is so named, that the other Persons also may be understood. Accordingly, "For the Father Himself loveth you," is so said, that by consequence both the Son and the Holy Spirit also may be understood: not that He does not now love us, who spared not His own Son, but delivered Him up for us all;[2] but God loves us, such as we shall be, not such as we are.

[1] John xvi. 25-28. [2] Rom. viii. 32.

For such as they are whom He loves, such are they whom He keeps eternally; which shall then be, when He who now maketh intercession for us shall have "delivered up the kingdom to God, even the Father," so as no longer to ask the Father, because the Father Himself loveth us. But for what deserving, except of faith, by which we believe before we see that which is promised? For by this faith we shall arrive at sight; so that He may love us, being such, as He loves us in order that we may become; and not such, as He hates us because we are, and exhorts and enables us to wish not to be always.

CHAP. XI.—*By what rule in the Scriptures it is understood that the Son is now equal and now less.*

22. Wherefore, having mastered this rule for interpreting the Scriptures concerning the Son of God, that we are to distinguish in them what relates to the form of God, in which He is equal to the Father, and what to the form of a servant which He took, in which He is less than the Father; we shall not be disquieted by apparently contrary and mutually repugnant sayings of the sacred books. For both the Son and the Holy Spirit, according to the form of God, are equal to the Father, because neither of them is a creature, as we have already shown: but according to the form of a servant He is less than the Father, because He Himself has said, "My Father is greater than I;"[1] and He is less than Himself, because it is said of Him, "He emptied Himself;"[2] and He is less than the Holy Spirit, because He Himself says, "Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven Him."[3] And in the Spirit too He wrought miracles, saying: "But if I with the Spirit of God cast out devils, no doubt the kingdom of God is come upon you."[4] And in Isaiah He says,—in the lesson which He Himself read in the synagogue, and showed without a scruple of doubt to be fulfilled concerning Himself,—"The Spirit of the Lord God," He says, "is upon me: because He hath anointed me to preach good tidings unto the meek, He hath sent me to pro-

[1] John xiv. 28.
[2] Phil. ii. 7.
[3] Matt. xii. 32.
[4] Matt. xii. 28.

claim liberty to the captives,"[1] etc.: for the doing of which things He therefore declares Himself to be "sent," because the Spirit of God is upon Him. According to the form of God, all things were made by Him;[2] according to the form of a servant, He was Himself made of a woman, made under the law.[3] According to the form of God, He and the Father are one;[4] according to the form of a servant, He came not to do His own will, but the will of Him that sent Him.[5] According to the form of God, "As the Father hath life in Himself, so hath He given to the Son to have life in Himself;"[6] according to the form of a servant, His "soul is sorrowful even unto death;" and, "O my Father," He says, "if it be possible, let this cup pass from me."[7] According to the form of God, "He is the true God, and eternal life;"[8] according to the form of a servant, "He became obedient unto death, even the death of the cross."[9]—23. According to the form of God, all things that the Father hath are His,[10] and "All mine," He says, "are Thine, and Thine are mine;"[11] according to the form of a servant, the doctrine is not His own, but His that sent Him.[12]

CHAP. XII.—*In what manner the Son is said not to know the day and the hour which the Father knows. Some things said of Christ according to the form of God, other things according to the form of a servant. In what way it is of Christ to give the kingdom, in what not of Christ. Christ will both judge and not judge.*

Again, "Of that day and that hour knoweth no man, no, not the angels which are in heaven; neither the Son, but the Father."[13] For He is ignorant of this, as making others ignorant; that is, in that He did not so know as at that time to show His disciples: as it was said to Abraham, "Now I know that thou fearest God,"[14] that is, now I have caused thee to know it; because he himself, being tried in that temptation, became known to himself. For He was certainly going to tell this same thing to His disciples at the fitting time; speak-

[1] Isa. lxi. 1; Luke iv. 18, 19.
[2] John i. 3.
[3] Gal. iv. 4.
[4] John x. 30.
[5] John vi. 38.
[6] John v. 26.
[7] Matt. xxvi. 38, 39.
[8] 1 John v. 20.
[9] Phil. ii. 8.
[10] John xvi. 15.
[11] John xvii. 10.
[12] John vii. 16.
[13] Mark xiii. 32.
[14] Gen. xxii. 12.

ing of which yet future as if past, He says, "Henceforth I call you not servants, but friends; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you;"[1] which He had not yet done, but spoke as though He had already done it, because He certainly would do it. For He says to the disciples themselves, "I have yet many things to say unto you; but ye cannot bear them now."[2] Among which is to be understood also, "Of the day and hour." For the apostle also says, "I determined not to know anything among you, save Jesus Christ, and Him crucified;"[3] because he was speaking to those who were not able to receive higher things concerning the Godhead of Christ. To whom also a little while after he says, "I could not speak unto you as unto spiritual, but as unto carnal."[4] He was "ignorant," therefore, among them of that which they were not able to know from him. And that only he said that he knew, which it was fitting that they should know from him. In short, he knew among the perfect what he knew not among babes; for he there says: "We speak wisdom among them that are perfect."[5] For a man is said not to know what he hides, after that kind of speech, after which a ditch is called blind which is hidden. For the Scriptures do not use any other kind of speech than may be found in use among men, because they speak to men.

24. According to the form of God, it is said, "Before all the hills He begat me,"[6] that is, before all the loftinesses of things created; and, "Before the dawn I begat Thee,"[7] that is, before all times and temporal things: but according to the form of a servant, it is said, "The Lord created me in the beginning of His ways."[8] Because, according to the form of God, He said, "I am the truth;" and according to the form of a servant, "I am the way."[9] For, because He Himself, being the first-begotten of the dead,[10] made a passage to the kingdom of God to life eternal for His Church, to which He is so the Head as to make the body also immortal, therefore

[1] John xv. 15. [2] John xvi. 12. [3] 1 Cor. ii. 2. [4] 1 Cor. iii. 1.
[5] 1 Cor. ii. 6. [6] Prov. viii. 25. [7] Ps. cx. 3, Vulgate.
[8] Prov. viii. 22. [9] John xiv. 6. [10] Apoc. i. 5.

He was "created in the beginning of the ways" of God in His work. For, according to the form of God, He is the beginning,[1] that also speaketh unto us, in which "beginning" God created the heaven and the earth;[2] but according to the form of a servant, "He is a bridegroom coming out of His chamber."[3] According to the form of God, "He is the first-born of every creature, and He is before all things, and by Him all things consist;" according to the form of a servant, "He is the head of the body, the Church."[4] According to the form of God, "He is the Lord of glory."[5] From which it is evident that He Himself glorifies His saints: for, "Whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified."[6] Of Him accordingly it is said, that He justifieth the ungodly;[7] of Him it is said, that He is just and a justifier.[8] If, therefore, He has also glorified those whom He has justified, He who justifies, Himself also glorifies; who is, as I have said, the Lord of glory. Yet, according to the form of a servant, He replied to His disciples, when inquiring about their own glorification: "To sit on my right hand and on my left is not mine to give, but [it shall be given to them] for whom it is prepared by my Father."[9]

25. But that which is prepared by His Father is prepared also by the Son Himself, because He and the Father are one.[10] For we have already shown, by many modes of speech in the divine Scriptures, that, in this Trinity, what is said of each is also said of all, on account of the indivisible working of the one and same substance. As He also says of the Holy Spirit, "If I depart, I will send Him unto you."[11] He did not say, *We* will send; but in such way as if the Son only should send Him, and not the Father; while yet He says in another place, "These things have I spoken unto you, being yet present with you; but the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things."[12] Here again it is so said as if the Son also would not send Him, but the Father only. As therefore in these texts,

[1] John viii. 25. [2] Gen. i. 1. [3] Ps. xix. 5. [4] Col. i. 15, 17, 18.
[5] 1 Cor. ii. 8. [6] Rom. viii. 30. [7] Rom. iv. 5. [8] Rom. iii. 26.
[9] Matt. xx. 23. [10] John x. 30. [11] John xvi. 7. [12] John xiv. 25, 26.

so also where He says, "But for them for whom it is prepared by my Father," He meant it to be understood that He Himself, with the Father, prepares seats of glory for those for whom He will. But some one may say: There, when He spoke of the Holy Spirit, He so says that He Himself will send Him, as not to deny that the Father will send Him; and in the other place, He so says that the Father will send Him, as not to deny that He will do so Himself; but here He expressly says, "It is not mine to give," and so goes on to say that these things are prepared by the Father. But this is the very thing which we have already laid down to be said according to the form of a servant: viz., that we are so to understand "It is not mine to give," as if it were said, This is not in the power of man to give; that so He may be understood to give it through that wherein He is God equal to the Father. "It is not mine," He says, "to give;" that is, I do not give these things by human power, but "to those for whom it is prepared by my Father;" but then take care you understand also, that if "all things which the Father hath are mine,"[1] then this certainly is mine also, and I with the Father have prepared these things.

26. For I ask again, in what manner this is said, "If any man hear not my words, I will not judge him"?[2] For perhaps He has said here, "I will not judge him," in the same sense as there, "It is not mine to give." But what follows here? "I came not," He says, "to judge the world, but to save the world;" and then He adds, "He that rejecteth me, and receiveth not my words, hath one that judgeth him." Now here we should understand the Father, unless He had added, "The word that I have spoken, the same shall judge him in the last day." Well, then, will neither the Son judge, because He says, "I will not judge him;" nor the Father, but the word which the Son hath spoken? Nay, but hear what yet follows: "For I," He says, "have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak; and I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." If there-

[1] John xvi. 15. [2] John xii. 47–50.

fore the Son judges not, but "the word which the Son hath spoken;" and the word which the Son hath spoken therefore judges, because the Son "hath not spoken of Himself, but the Father who sent Him gave Him a commandment what He should say, and what He should speak:" then the Father assuredly judges, whose word it is which the Son hath spoken; and the same Son Himself is the very Word of the Father. For the commandment of the Father is not one thing, and the word of the Father another; for He hath called it both a word and a commandment. Let us see, therefore, whether perchance, when He says, "I have not spoken of myself," He meant to be understood thus,—I am not born of myself. For if He speaks the word of the Father, then He speaks Himself,[1] because He is Himself the Word of the Father. For ordinarily He says, "The Father gave to me;" by which He means it to be understood that the Father begat Him: not that He gave anything to Him, already existing and not possessing it; but that the very meaning of, To have given that He might have, is, To have begotten that He might be. For it is not, as with the creature, so with the Son of God before the incarnation and before He took upon Him our flesh, the Only-begotten by whom all things were made; that He *is* one thing, and *has* another: but He *is* in such way as to *be* what He *has*. And this is said more plainly, if any one is fit to receive it, in that place where He says: "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself."[2] For He did not give to Him, already existing and not having life, that He should have life in Himself; inasmuch as, in that He *is*, He is life. Therefore "He gave to the Son to have life in Himself" means, He begat the Son to be unchangeable life, which is life eternal. Since, therefore, the Word of God is the Son of God, and the Son of God is "the true God and eternal life,"[3] as John says in his Epistle; so here, what else are we to acknowledge when the Lord says, "The word which I have spoken, the same shall judge him at the last day,"[4] and calls that very word the word of the Father and the commandment of the Father, and that very command-

[1] Seipsum loquitur.
[2] John v. 26.
[3] 1 John v. 20.
[4] John xii. 48.

ment everlasting life"? "And I know," He says, "that His commandment is life everlasting."

27. I ask, therefore, how we are to understand, "I will not judge him; but the Word which I have spoken shall judge him:" which appears from what follows to be so said, as if He would say, I will not judge; but the Word of the Father will judge. But the Word of the Father is the Son of God Himself. Is it to be so understood: I will not judge, but I will judge? How can this be true, unless in this way: viz. I will not judge by human power, because I am the Son of man; but I will judge by the power of the Word, because I am the Son of God? Or if it still seems contradictory and inconsistent to say, I will not judge, but I will judge; what shall we say of that place where He says, "My doctrine is not mine"? How "mine," when "not mine"? For He did not say, *This* doctrine is not mine, but "*My* doctrine is not mine:" that which He called His own, the same He called not His own. How can this be true, unless He has called it His own in one relation; not His own, in another? According to the form of God, His own; according to the form of a servant, not His own. For when He says, "It is not mine, but His that sent me,"[1] He makes us recur to the Word itself. For the doctrine of the Father is the Word of the Father, which is the Only Son. And what, too, does that mean, "He that believeth on me, believeth not on me"?[2] How believe on Him, yet not believe on Him? How can so opposite and inconsistent a thing be understood — "Whoso believeth on me," He says, "believeth not on me, but on Him that sent me;"—unless you so understand it, Whoso believeth on me believeth not on that which he sees, lest our hope should be in the creature; but on Him who took the creature, whereby He might appear to human eyes, and so might cleanse our hearts by faith, to contemplate Himself as equal to the Father? So that in turning the attention of believers to the Father, and saying, "Believeth not on me, but on Him that sent me," He certainly did not mean Himself to be separated from the Father, that is, from Him that sent Him; but that men might so believe on Himself, as they believe on the Father,

[1] John vii. 16. [2] John xii. 44.

to whom He is equal. And this He says in express terms in another place, "Ye believe in God, believe also in me:"[1] that is, in the same way as you believe in God, so also believe in me; because I and the Father are One God. As therefore, here, He has as it were withdrawn the faith of men from Himself, and transferred it to the Father, by saying, "Believeth not on me, but on Him that sent me," from whom nevertheless He certainly did not separate Himself; so also, when He says, "It is not mine to give, but [it shall be given to them] for whom it is prepared by my Father," it is I think plain in what relation both are to be taken. For that other also is of the same kind, "I will not judge;" whereas He Himself shall judge the quick and dead.[2] But because He will not do so by human power, therefore, reverting to the Godhead, He raises the hearts of men upwards; which to lift up, He Himself came down.

CHAP. XIII.—*Diverse things are spoken concerning the same Christ, on account of the diverse natures of the one hypostasis. Why it is said that the Father will not judge, but has given judgment to the Son.*

28. Yet unless the very same were the Son of man on account of the form of a servant which He took, who is the Son of God on account of the form of God in which He is; Paul the apostle would not say of the princes of this world, "For had they known it, they would not have crucified the Lord of glory."[3] For He was crucified after the form of a servant, and yet "the Lord of glory" was crucified. For that "taking" was such as to make God man, and man God. Yet what is said on account of what, and what according to what, the thoughtful, diligent, and pious reader discerns for himself, the Lord being his helper. For instance, we have said that He glorifies His own, as being God, and certainly then as being the Lord of glory; and yet the Lord of glory was crucified, because even God is rightly said to have been crucified, not after the power of the divinity, but after the weakness of the flesh:[4] just as we say, that He judges as God, that is, by divine power, not by human; and yet the man Himself will judge, just as the Lord of glory was crucified: for so He expressly says, "When the Son of man shall come in His glory,

[1] John xiv. 1. [2] 2 Tim. iv. 1. [3] 1 Cor. ii. 8. [4] 2 Cor. xiii. 4.

and all the holy angels with Him, and before Him shall be gathered all nations;"[1] and the rest that is foretold of the future judgment in that place even to the last sentence. And the Jews, inasmuch as they will be punished in that judgment for persisting in their wickedness, as it is elsewhere written, "shall look upon Him whom they have pierced."[2] For whereas both good and bad shall see the Judge of the quick and dead, without doubt the bad will not be able to see Him, except after the form in which He is the Son of man; but yet in the glory wherein He will judge, not in the lowliness wherein He was judged. But the ungodly without doubt will not see that form of God in which He is equal to the Father. For they are not pure in heart; and "Blessed are the pure in heart: for they shall see God."[3] And that sight is face to face,[4] the very sight that is promised as the highest reward to the just, and which will then take place when He "shall have delivered up the kingdom to God, even the Father;" and in this "kingdom" He means the sight of His own form also to be understood, the whole creature being made subject to God, including that wherein the Son of God was made the Son of man. Because, according to this creature, "The Son also Himself shall be subject unto Him, that put all things under Him, that God may be all in all."[5] Otherwise if the Son of God, judging in the form in which He is equal to the Father, shall appear when He judges to the ungodly also; what becomes of that which He promises, as some great thing, to him who loves Him, saying, "And I will love him, and will manifest myself to him"?[6] Wherefore He will judge as the Son of man, yet not by human power, but by that whereby He is the Son of God; and on the other hand, He will judge as the Son of God, yet not appearing in that form in which He is God equal to the Father, but in that in which He is the Son of man.

29. Therefore both ways of speaking may be used; the Son of man will judge, and, the Son of man will not judge: since the Son of man will judge, that the text may be true which says, "When the Son of man shall come, then before Him shall be gathered all nations;" and the Son of man will not

[1] Matt. xxv. 31, 32. [2] Zech. xii. 10. [3] Matt. v. 8.
[4] 1 Cor. xiii. 12. [5] 1 Cor. xv. 24-28. [6] John xiv. 21.

judge, that the text may be true which says, "I will not judge him;"[1] and, "I seek not mine own glory: there is One that seeketh and judgeth."[2] For in respect to this, that in the judgment, not the form of God, but the form of the Son of man will appear, the Father Himself will not judge; for according to this it is said, "For the Father judgeth no man, but hath committed all judgment unto the Son." Whether this is said after that mode of speech which we have mentioned above, where it is said, "So hath He given to the Son to have life in Himself,"[3] that it should signify that so He begat the Son; or, whether after that of which the apostle speaks, saying, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name:"—(For this is said of the Son of man, in respect to whom the Son of God was raised from the dead; since He, being in the form of God equal to the Father, wherefrom He "emptied" Himself by taking the form of a servant, both acts and suffers, and receives, in that same form of a servant, what the apostle goes on to mention: "He humbled Himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, in the glory of God the Father:"[4]) —whether then the words, "He hath committed all judgment unto the Son," are said according to this or that mode of speech; it sufficiently appears from this place, that if they were said according to that sense in which it is said, "He hath given to the Son to have life in Himself," it certainly would not be said, "The Father judgeth no man." For in respect to this, that the Father hath begotten the Son equal to Himself, He judges with Him. Therefore it is in respect to this that it is said, that in the judgment, not the form of God, but the form of the Son of man will appear. Not that He will not judge, who hath committed all judgment unto the Son, since the Son saith of Him, "There is One that seeketh and judgeth:" but it is so said, "The Father judgeth no man,

[1] John xii. 47. [2] John viii. 50. [3] John v. 22, 26. [4] Phil. ii. 8-11.

but hath committed all judgment unto the Son;" as if it were said, No one will see the Father in the judgment of the quick and the dead, but all will see the Son: because He is also the Son of man, so that He can be seen even by the ungodly, since they too shall see Him whom they have pierced.

30. Lest, however, we may seem to conjecture this rather than to prove it clearly, let us produce a certain and plain sentence of the Lord Himself, by which we may show that this was the cause why He said, "The Father judgeth no man, but hath committed all judgment unto the Son," viz. because He will appear as Judge in the form of the Son of man, which is not the form of the Father, but of the Son; nor yet that form of the Son in which He is equal to the Father, but that in which He is less than the Father; in order that, in the judgment, He may be visible both to the good and to the bad. For a little while after He says, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but shall pass[1] from death unto life." Now this life eternal is that sight which does not belong to the bad. Then follows, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."[2] And this is proper to the godly, who so hear of His incarnation, as to believe that He is the Son of God; that is, who so receive Him, as made for their sakes less than the Father, in the form of a servant, that they believe Him equal to the Father, in the form of God. And thereupon He continues, enforcing this very point, "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." And then He comes to the sight of His own glory, in which He shall come to judgment; which sight will be common to the ungodly and to the just. For He goes on to say, "And hath given Him authority to execute judgment also, because He is the Son of man."[3] I think nothing can be more clear. For inasmuch as the Son of God is equal to the Father, He does not receive this power of executing judgment, but He has it with the Father in secret; but He receives it, so that the good and the bad may see Him

[1] Transiit in Vulg.; and so in the Greek. [2] John v. 24, 25. [3] John v. 25, 26.

judging, inasmuch as He is the Son of man. Since the sight of the Son of man will be shown to the bad also: for the sight of the form of God will not be shown except to the pure in heart, for they shall see God; that is, to the godly only, to whose love He promises this very thing, that He will show Himself to them. And see, accordingly, what follows: "Marvel not at this," He says. Why does He forbid us to marvel, unless it be that, in truth, every one marvels who does not understand, that therefore He said the Father gave Him power also to execute judgment, because He is the Son of man; whereas, it might rather have been anticipated that He would say, since He is the Son of God? But because the wicked are not able to see the Son of God as He is in the form of God equal to the Father, but yet it is necessary that both the just and the wicked should see the Judge of the quick and dead, when they will be judged in His presence; "Marvel not at this," He says, "for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."[1] For this purpose, then, it was necessary that He should therefore receive that power, because He is the Son of man, in order that all in rising again might see Him in the form in which He can be seen by all, but by some to damnation, by others to life eternal. And what is life eternal, unless that sight which is not granted to the ungodly? "That they might know Thee," He says, "the One true God, and Jesus Christ, whom Thou hast sent."[2] And how are they to know Jesus Christ Himself also, unless as the One true God, who will show Himself to them; not as He will show Himself, in the form of the Son of man, to those also that shall be punished?

31. He is "good," according to that sight, according to which God appears to the pure in heart; for "truly God is good unto Israel, even to such as are of a clean heart."[3] But when the wicked shall see the Judge, He will not seem good to them; because they will not rejoice in their heart to see Him, but all "kindreds of the earth shall then wail because of Him,"[4] namely, as being reckoned in the number of all the

[1] John v. 22-29. [2] John xvii. 3. [3] Ps. lxxiii. 1. [4] Apoc. i. 7.

wicked and unbelievers. On this account also He replied to him, who had called Him Good Master, when seeking advice of Him how he might attain eternal life, "Why askest thou me about good? there is none good but One, that is, God."[1] And yet the Lord Himself, in another place, calls man good: "A good man," He says, "out of the good treasure of his heart, bringeth forth good things: and an evil man, out of the evil treasure of his heart, bringeth forth evil things."[2] But because that man was seeking eternal life, and eternal life consists in that contemplation in which God is seen, not for punishment, but for everlasting joy; and because he did not understand with whom he was speaking, and thought Him to be only the Son of man: Why, He says, askest thou me about good? that is, with respect to that form which thou seest, why askest thou about good, and callest me, according to what thou seest, Good Master? This is the form of the Son of man, the form which has been taken, the form that will appear in judgment, not only to the righteous, but also to the ungodly; and the sight of this form will not be for good to those who are wicked. But there is a sight of that form of mine, in which when I was, I thought it not robbery to be equal with God; but in order to take this form I emptied myself.[3] That one God, therefore, the Father and the Son and the Holy Spirit, who will not appear, except for joy which cannot be taken away from the just; for which future joy he sighs, who says, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord:"[4] that one God, therefore, Himself, I say, is alone good, for this reason, that no one sees Him for sorrow and wailing, but only for salvation and true joy. If you understand me after this latter form, then I am good; but if according to that former only, then why askest thou me about good? If thou art among those who "shall look upon Him whom they have pierced,"[5] that very sight itself will be evil to them, because it will be penal. That after this meaning, then, the Lord said, "Why askest thou me about good? there is none good but One,

[1] Matt. xix. 17.
[2] Matt. xii. 35.
[3] Phil. ii. 6, 7.
[4] Ps. xxvii. 4.
[5] Zech. xii. 10.

that is, God," is probable upon those proofs which I have alleged, because that sight of God, whereby we shall contemplate the substance of God unchangeable and invisible to human eyes (which is promised to the saints alone; which the Apostle Paul speaks of, as "face to face;"[1] and of which the Apostle John says, "We shall be like Him, for we shall see Him as He is;"[2] and of which it is said, "One thing have I desired of the Lord, that I may behold the beauty of the Lord," and of which the Lord Himself says, "I will both love him, and will manifest myself to him;"[3] and on account of which alone we cleanse our hearts by faith, that we may be those "pure in heart who are blessed, for they shall see God:"[4] and whatever else is spoken of that sight: which, whosoever turns the eye of love to seek it, may find most copiously scattered through all the Scriptures),—that sight alone, I say, is our chief good, for the attaining of which we are directed to do whatever we do aright. But that sight of the Son of man which is foretold, when all nations shall be gathered before Him, and shall say to Him, "Lord, when saw we Thee an hungered, or thirsty, etc.?" will neither be a good to the ungodly, who shall be sent into everlasting fire, nor the chief good to the righteous. For He still goes on to call these to the kingdom which has been prepared for them from the foundation of the world. For, as He will say to those, "Depart into everlasting fire; so to these, "Come, ye blessed of my Father, inherit the kingdom prepared for you." And as those will go into everlasting burning; so the righteous will go into life eternal. But what is life eternal, except "that they may know Thee," He says, "the One true God, and Jesus Christ, whom Thou hast sent"?[5] but know Him now in that glory of which He says to the Father, "Which I had with Thee before the world was."[6] For then He will deliver up the kingdom to God, even the Father,[7] that the good servant may enter into the joy of his Lord,[8] and that He may hide those whom God keeps in the hiding of His countenance from the confusion of men, namely, of those men who shall then be

[1] 1 Cor. xiii. 12.
[2] 1 John iii. 2.
[3] John xiv. 21.
[4] Matt. v. 8.
[5] Matt. xxv. 37, 41, 34.
[6] John xvii. 3-5.
[7] 1 Cor. xv. 24.
[8] Matt. xxv. 21, 23.

confounded by hearing this sentence; of which evil hearing "the righteous man shall not be afraid,"[1] if only he be kept in "the tabernacle," that is, in the true faith of the Catholic Church, from "the strife of tongues,"[2] that is, from the sophistries of heretics. But if there is any other explanation of the words of the Lord, where He says, "Why askest thou me about good? there is none good, but One, that is, God;" provided only that the substance of the Father be not therefore believed to be of greater goodness than that of the Son, according to which He is the Word by whom all things were made; and if there is nothing in it abhorrent from sound doctrine; let us securely use it, and not one explanation only, but as many as we are able to find. For so much the more powerfully are the heretics proved wrong, the more outlets are open for avoiding their snares. But let us now start afresh, and address ourselves to the consideration of that which still remains.

[1] Ps. cxii. 7. [2] Ps. xxxi. 21.

BOOK SECOND.

AUGUSTINE PURSUES HIS DEFENCE OF THE EQUALITY OF THE TRINITY; AND IN TREATING OF THE SENDING OF THE SON AND OF THE HOLY SPIRIT, AND OF THE VARIOUS APPEARANCES OF GOD, DEMONSTRATES THAT HE WHO IS SENT IS NOT THEREFORE LESS THAN HE WHO SENDS, BECAUSE THE ONE HAS SENT, THE OTHER HAS BEEN SENT; BUT THAT THE TRINITY, BEING IN ALL THINGS EQUAL, AND ALIKE IN ITS OWN NATURE UNCHANGEABLE AND INVISIBLE AND OMNIPRESENT, WORKS INDIVISIBLY IN EACH SENDING OR APPEARANCE.

PREFACE.—When men seek to know God, and bend their minds according to the capacity of human weakness to the understanding of the Trinity; learning, as they must, by experience, the wearisome difficulties of the task, whether from the sight itself of the mind striving to gaze upon light unapproachable, or, indeed, from the manifold and various modes of speech employed in the sacred writings (wherein, as it seems to me, the mind is nothing else but roughly exercised, in order that it may find sweetness when glorified by the grace of Christ);—such men, I say, when they have dispelled every ambiguity, and arrived at something certain, ought of all others most easily to make allowance for those who err in the investigation of so deep a secret. But there are two things most hard to bear with, in the case of those who are in error: hasty assumption before the truth is made plain; and, when it has been made plain, defence of the falsehood thus hastily assumed. From which two faults, inimical as they are to the finding out of the truth, and to the handling of the divine and sacred books, should God, as I pray and hope, defend and protect me with the shield of His good will,[1] and with the grace of His mercy, I will not be slow to search out the substance of God, whether through His Scripture or through the creature. For both of these are set forth for our contemplation to this end, that He may Himself be sought, and Himself be loved, who inspired the one, and created the other. Nor shall I be afraid

[1] Ps. v. 12.

of giving my opinion, in which I shall more desire to be examined by the upright, than fear to be carped at by the perverse. For charity, most excellent and unassuming, gratefully accepts the dovelike eye; but for the dog's tooth nothing remains, save either to shun it by the most cautious humility, or to blunt it by the most solid truth; and far rather would I be censured by any one whatsoever, than be praised by either the erring or the flatterer. For the lover of truth need fear no one's censure. For he that censures, must needs be either enemy or friend. And if an enemy reviles, he must be borne with: but a friend, if he errs, must be taught; if he teaches, listened to. But if one who errs praises you, he confirms your error; if one who flatters, he seduces you into error. "Let the righteous," therefore, "smite me, it shall be a kindness; and let him reprove me; but the oil of the sinner shall not anoint my head."[1]

CHAP. I.—*There is a double rule for understanding the scriptural modes of speech concerning the Son of God. These modes of speech are of a threefold kind.*

2. Wherefore, although we hold most firmly, concerning our Lord Jesus Christ, what may be called the canonical rule, as it is both disseminated through the Scriptures, and has been demonstrated by learned and catholic handlers of the same Scriptures, namely, that the Son of God is both understood to be equal to the Father according to the form of God in which He is, and less than the Father according to the form of a servant which He took;[2] in which form He was found to be not only less than the Father, but also less than the Holy Spirit; and not only so, but less even than Himself,—not than Himself who was, but than Himself who is; because, by taking the form of a servant, He did not lose the form of God, as the testimonies of the Scriptures taught us, to which we have referred in the former book: yet there are some things in the sacred text so put as to leave it ambiguous to which rule they are rather to be referred; whether to that by which we understand the Son as less, in that He has taken upon Him the creature, or to that by which we understand that the Son is not indeed less than, but equal to the Father, but yet that He is from Him, God of God, Light of light. For we call the Son

[1] Ps. cxli. 5. [2] Phil. ii. 6, 7.

God of God; but the Father, God only; not of God. Whence it is plain that the Son has another of whom He is, and to whom He is Son; but that the Father has not a Son of whom He is, but only to whom He is Father. For every son is what he is, of his father, and is son to his father; but no father is what he is, of his son, but is father to his son.

3. Some things, then, are so put in the Scriptures concerning the Father and the Son, as to intimate the unity and equality of their substance; as, for instance, "I and the Father are one;"[1] and, "Who, being in the form of God, thought it not robbery to be equal with God;"[2] and whatever other texts there are of the kind. And some, again, are so put that they show the Son as less on account of the form of a servant, that is, of His having taken upon Him the creature of a changeable and human substance; as, for instance, that which says, "For my Father is greater than I;"[3] and, "The Father judgeth no man, but hath committed all judgment unto the Son." For a little after He goes on to say, "And hath given Him authority to execute judgment also, because He is the Son of man." And further, some are so put, as to show Him at that time neither as less nor as equal, but only to intimate that He is of the Father; as, for instance, that which says, "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself;" and that other: "The Son can do nothing of Himself, but what He seeth the Father do."[4] For if we shall take this to be therefore so said, because the Son is less in the form taken from the creature, it will follow that the Father must have walked on the water, or opened the eyes with clay and spittle of some other one born blind, and have done the other things which the Son appearing in the flesh did among men, before the Son did them;[5] in order that He might be able to do those things, who said that the Son was not able to do anything of Himself, except what He hath seen the Father do. Yet who, even though he were mad, would think this? It remains, therefore, that these texts are so expressed, because the life of the Son is unchangeable as that of the Father is, and yet He is of the Father; and the working of the Father

[1] John x. 30. [2] Phil. ii. 6. [3] John xiv. 28.
[4] John v. 22, 27, 26, 19. [5] Matt. xiv. 26, and John ix. 6, 7.

and of the Son is indivisible, and yet so to work is given to the Son from Him, of whom He Himself is, that is, from the Father; and the Son so sees the Father, as that He is the Son in the very seeing Him. For to be of the Father, that is, to be born of the Father, is to Him nothing else than to see the Father; and to see Him working, is nothing else than to work with Him: but therefore not from Himself, because He is not from Himself. And, therefore, those things which "He sees the Father do, these also doeth the Son likewise," because He is of the Father. For He neither does other things in like manner, as a painter paints other pictures, in the same way as he sees others to have been painted by another man; nor the same things in a different manner, as the body expresses the same letters, which the mind has thought; but "whatsoever things," saith He, "the Father doeth, these same things also doeth the Son likewise."[1] He has said both "these same things," and "likewise;" and hence the working of both the Father and the Son is indivisible and equal, but it is from the Father to the Son. Therefore the Son cannot do anything of Himself, except what He seeth the Father do. From this rule, then, whereby the Scriptures so speak as to mean, not to set forth one as less than another, but only to show which is of which, some have drawn this meaning, as if the Son were said to be less. And some among ourselves who are more unlearned and least instructed in these things, endeavouring to take these texts according to the form of a servant, and so misinterpreting them, are troubled. And to prevent this, the rule in question is to be observed, whereby the Son is not less, but it is simply intimated that He is of the Father, in which words not His inequality but His birth is declared.

CHAP. II.—*That some ways of speaking concerning the Son are to be understood according to either rule.*

4. There are, then, some things in the sacred books, as I began by saying, so put, that it is doubtful to which they are to be referred: whether to that rule whereby the Son is less on account of His having taken the creature; or whether to that whereby it is intimated that although equal, yet He is of the Father. And in my opinion, if this is in such way doubtful,

[1] John v. 19.

that which it really is can neither be explained nor discerned, then such passages may without danger be understood according to either rule, as that, for instance, "My doctrine is not mine, but His that sent me."[1] For this may both be taken according to the form of a servant, as we have already treated it in the former book;[2] or according to the form of God, in which He is in such way equal to the Father, that He is yet of the Father. For according to the form of God, as the Son is not one and His life another, but the life itself is the Son; so the Son is not one and His doctrine another, but the doctrine itself is the Son. And hence, as the text, "He hath given life to the Son," is no otherwise to be understood than, He hath begotten the Son, who is life; so also when it is said, He hath given doctrine to the Son, it may be rightly understood to mean, He hath begotten the Son, who is doctrine; so that, when it is said, "My doctrine is not mine, but His who sent me," it is so to be understood as if it were, I am not from myself, but from Him who sent me.

CHAP. III.—*Some things concerning the Holy Spirit are to be understood according to the one rule only.*

5. For even of the Holy Spirit, of whom it is not said, "He emptied Himself, and took upon Him the form of a servant;" yet the Lord Himself says, "Howbeit, when He the Spirit of Truth is come, He will guide you into all truth. For He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify me; for He shall receive of mine, and shall show it unto you." And except He had immediately gone on to say after this, "All things that the Father hath are mine; therefore said I, that He shall take of mine, and shall show it unto you;"[3] it might, perhaps, have been believed that the Holy Spirit was so born of Christ, as Christ is of the Father. Since He had said of Himself, "My doctrine is not mine, but His that sent me;" but of the Holy Spirit, "For He shall not speak of Himself, but whatsoever He shall hear, that shall He speak;" and, "For He shall receive of mine, and shall show it unto you." But because He has rendered the reason why He said, "He shall receive of mine" (for He says, "All things

[1] John vii. 16. [2] See above, Bk. I. c. 12. [3] John xvi. 13-15.

that the Father hath are mine; therefore said I, that He shall take of mine"); it remains that the Holy Spirit be understood to have of that which is the Father's, as the Son also hath. And how can this be, unless according to that which we have said above, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me"?[1] He is said, therefore, not to speak of Himself, in that He proceedeth from the Father; and as it does not follow that the Son is less because He said, "The Son can do nothing of Himself, but what He seeth the Father do" (for He has not said this according to the form of a servant, but according to the form of God, as we have already shown, and these words do not set Him forth as less than, but as of the Father), so it is not brought to pass that the Holy Spirit is less, because it is said of Him, "For He shall not speak of Himself, but whatsoever He shall hear, that shall He speak;" for the words belong to Him as proceeding from the Father. But whereas both the Son is of the Father, and the Holy Spirit proceeds from the Father, why both are not called sons, and both not said to be begotten, but the former is called the one only-begotten Son, and the latter, viz. the Holy Spirit, neither son nor begotten, because if begotten, then certainly a son, we will discuss in another place, if God shall grant, and so far as He shall grant.[2]

CHAP. IV.—*The glorification of the Son by the Father does not prove inequality.*

6. But here also let them wake up if they can, who have thought this, too, to be a testimony on their side, to show that the Father is greater than the Son, because the Son hath said, "Father, glorify me." Why, the Holy Spirit also glorifies Him. Pray, is the Spirit, too, greater than He? Moreover, if on that account the Holy Spirit glorifies the Son, because He shall receive of that which is the Son's, and shall therefore receive of that which is the Son's because all things that the Father has are the Son's also; it is evident that when the Holy Spirit glorifies the Son, the Father glorifies the Son. Whence it may be perceived that all things that the Father hath are not only of the Son, but also of the Holy Spirit, because the Holy Spirit is able to glorify the Son, whom the Father glorifies. But if

[1] John xv. 26. [2] Below, Bk. xv. c. 25.

he who glorifies is greater than he whom he glorifies, let them allow that those are equal who mutually glorify each other. But it is written, also, that the Son glorifies the Father; for He says, "I have glorified Thee on the earth."[1] Truly let them beware lest the Holy Spirit be thought greater than both, because He glorifies the Son whom the Father glorifies, while it is not written that He Himself is glorified either by the Father or by the Son.

CHAP. V.—*The Son and Holy Spirit are not therefore less because sent. The Son is sent also by Himself. Of the sending of the Holy Spirit.*

7. But being proved wrong so far, men betake themselves to saying, that he who sends is greater than he who is sent: therefore the Father is greater than the Son, because the Son continually speaks of Himself as being sent by the Father; and the Father is also greater than the Holy Spirit, because Jesus has said of the Spirit, "Whom the Father will send in my name;"[2] and the Holy Spirit is less than both, because both the Father sends Him, as we have said, and the Son, when He says, "But if I depart, I will send Him unto you." I first ask, then, in this inquiry, whence and whither the Son was sent. "I," He says, "came forth from the Father, and am come into the world."[3] Therefore, to be sent, is to come forth from the Father, and to come into the world. What, then, is that which the same evangelist says concerning Him, "He was in the world, and the world was made by Him, and the world knew Him not;" and then he adds, "He came unto His own"?[4] Certainly He was sent thither, whither He came; but if He was sent into the world, because He came forth from the Father, then He both came into the world and was in the world. He was sent therefore thither, where He already was. For consider that, too, which is written in the prophet, that God said, "Do not I fill heaven and earth?"[5] If this is said of the Son (for some will have it understood that the Son Himself spoke either by the prophets or in the prophets), whither was He sent except to the place where He already was? For He who says, "I fill heaven and earth," was everywhere. But if it is said of the Father, where could

[1] John xvii. 1, 4. [2] John xiv. 26. [3] John xvi. 7, 28.
[4] John i. 10, 11. [5] Jer. xxiii. 24.

He be without His own word and without His own wisdom, which "reacheth from one end to another mightily, and sweetly ordereth all things"?[1] But He cannot be anywhere without His own Spirit. Therefore, if God is everywhere, His Spirit also is everywhere. Therefore, the Holy Spirit, too, was sent thither, where He already was. For he, too, who finds no place to which he might go from the presence of God, and who says, "If I ascend up into heaven, Thou art there; if I shall go down into hell, behold, Thou art there;" wishing it to be understood that God is present everywhere, named in the previous verse His Spirit; for he says, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?"[2]

8. For this reason, then, if both the Son and the Holy Spirit are sent thither where they were, we must inquire, how that sending, whether of the Son or of the Holy Spirit, is to be understood; for of the Father alone, we nowhere read that He is sent. Now, of the Son, the apostle writes thus: "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law."[3] "He sent," he says, "His Son, made of a woman." And by this term, woman,[4] what Catholic does not know that he did not wish to signify the privation of virginity; but, according to a Hebraism, the difference of sex? When, therefore, he says, "God sent His Son, made of a woman," he sufficiently shows that the Son was "sent" in this very way, in that He was "made of a woman." Therefore, in that He was born of God, He was in the world; but in that He was born of Mary, He was sent and came into the world. Moreover, He could not be sent by the Father without the Holy Spirit, not only because the Father, when He sent Him, that is, when He made Him of a woman, is certainly understood not to have so made Him without His own Spirit; but also because it is most plainly and expressly said in the Gospel in answer to the Virgin Mary, when she asked of the angel, "How shall this be?" "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."[5] And Matthew says, "She was found with child of

[1] Wisd. viii. 1. [2] Ps. cxxxix. 8, 7. [3] Gal. iv. 4, 5.
[4] Mulier. [5] Luke i. 34, 35.

the Holy Ghost."[1] Although, too, in the prophet Isaiah, Christ Himself is understood to say of His own future advent, "And now the Lord God and His Spirit hath sent me."[2]

9. Perhaps some one may wish to drive us to say, that the Son is sent also by Himself, because the conception and childbirth of Mary is the working of the Trinity, by whose act of creating all things are created. And how, he will go on to say, has the Father sent Him, if He sent Himself? To whom I answer first, by asking him to tell me, if he can, in what manner the Father hath sanctified Him, if He hath sanctified Himself? For the same Lord says both; "Say ye of Him," He says, "whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God;"[3] while in another place He says, "And for their sake I sanctify myself."[4] I ask, also, in what manner the Father delivered Him, if He delivered Himself? For the Apostle Paul says both: "Who," he says, "spared not His own Son, but delivered Him up for us all;"[5] while elsewhere he says of the Saviour Himself, "Who loved me, and delivered Himself for me."[6] He will reply, I suppose, if he has a right sense in these things, Because the will of the Father and the Son is one, and their working indivisible. In like manner, then, let him understand the incarnation and nativity of the Virgin, wherein the Son is understood as sent, to have been wrought by one and the same operation of the Father and of the Son indivisibly; the Holy Spirit certainly not being thence excluded, of whom it is expressly said, "She was found with child by the Holy Ghost." For perhaps our meaning will be more plainly unfolded, if we ask in what manner God sent His Son. He commanded that He should come, and He, complying with the commandment, came. Did He then request, or did He only suggest? But whichever of these it was, certainly it was done by a word, and the Word of God is the Son of God Himself. Wherefore, since the Father sent Him by a word, His being sent was the work of both the Father and His Word; therefore the same Son was sent by the Father and the Son, because the Son Himself is the Word

[1] Matt. i. 18. [2] Isa. xlviii. 16. [3] John x. 36.
[4] John xvii. 19. [5] Rom. viii. 32. [6] Gal. ii. 20.

of the Father. For who would embrace so impious an opinion as to think the Father to have uttered a word in time, in order that the eternal Son might thereby be sent and might appear in the flesh in the fulness of time? But assuredly it was in that Word of God itself which was in the beginning with God and was God, namely, in the wisdom itself of God, apart from time, at what time that wisdom must needs appear in the flesh. Therefore, since without any commencement of time, the Word was in the beginning, and the Word was with God, and the Word was God, it was in the Word itself without any time, at what time the Word was to be made flesh and dwell among us.[1] And when this fulness of time had come, "God sent His Son, made of a woman,"[2] that is, made in time, that the Incarnate Word might appear to men; while it was in that Word Himself, apart from time, at what time this was to be done; for the order of times is in the eternal wisdom of God without time. Since, then, that the Son should appear in the flesh was wrought by both the Father and the Son, it is fitly said that He who appeared in that flesh was sent, and that He who did not appear in it, sent Him; because those things which are transacted outwardly before the bodily eyes have their existence from the inward machinery of the spiritual nature, and on that account are fitly said to be sent. Further, that form of man which He took is the person of the Son, not also of the Father; on which account the invisible Father, together with the Son, who with the Father is invisible, is said to have sent the same Son by making Him visible. But if He became visible in such way as to cease to be invisible with the Father, that is, if the substance of the invisible Word were turned by a change and transition into a visible creature, then the Son would be so understood to be sent by the Father, that He would be found to be only sent; not also, with the Father, sending. But since He so took the form of a servant, as that the unchangeable form of God remained, it is clear that that which became apparent in the Son was done by the Father and the Son not being apparent; that is, that by the invisible Father, with the invisible Son, the same Son Himself was sent so as to be visible. Why, therefore,

[1] John i. 1, 2, 14. [2] Gal. iv. 4.

does He say, "Neither came I of myself"? This, we may now say, is said according to the form of a servant, in the same way as it is said, "I judge no man."[1]

10. If, therefore, He is said to be sent, in so far as He appeared outwardly in the bodily creature, who inwardly in His spiritual nature is always hidden from the eyes of mortals, it is now easy to understand also of the Holy Spirit why He too is said to be sent. For in due time a certain outward appearance of the creature was wrought, wherein the Holy Spirit might be visibly shown; whether when He descended upon the Lord Himself in a bodily shape as a dove,[2] or when, ten days having past since His ascension, on the day of Pentecost a sound came suddenly from heaven as of a rushing mighty wind, and cloven tongues like as of fire were seen upon them, and it sat upon each of them.[3] This operation, visibly exhibited, and presented to mortal eyes, is called the sending of the Holy Spirit; not that that His very substance appeared, in which He himself also is invisible and unchangeable, like the Father and the Son, but that the hearts of men, touched by things seen outwardly, might be turned from the manifestation in time of Him as coming to His hidden eternity as ever present.

CHAP. VI.—*The creature is not so taken by the Holy Spirit as flesh is by the Word.*

11. It is, then, for this reason nowhere written, that the Father is greater than the Holy Spirit, or that the Holy Spirit is less than God the Father, because the creature in which the Holy Spirit was to appear was not taken in the same way as the Son of man was taken, as the form in which the person of the Word of God Himself should be set forth; not that He might possess the word of God, as other holy and wise men have possessed it, but "above His fellows;"[4] not certainly that He possessed the word more than they, so as to be of more surpassing wisdom than the rest were, but that He was the very Word Himself. For the word in the flesh is one thing, and the Word made flesh is another; *i.e.* the word in man is one thing; the Word that is man is another. For flesh is put for man, where it is said, "The Word was made flesh;"[5] and again, "And all flesh shall see the salvation of God."[6] For it does

[1] John viii. 42, 15. [2] Matt. iii. 16. [3] Acts ii. 2–4.
[4] Heb. i. 9. [5] John i. 14. [6] Luke iii. 6.

not mean flesh without soul and without mind; but "all flesh," is the same as if it were said, every man. The creature, then, in which the Holy Spirit should appear, was not so taken, as that flesh and human form were taken, of the Virgin Mary. For the Spirit did not beatify the dove, or the wind, or the fire, and join them for ever to Himself and to His person in unity and "fashion." Nor, again, is the nature of the Holy Spirit mutable and changeable; so that these things were not made of the creature, but He himself was turned and changed first into one and then into another, as water is changed into ice. But these things appeared at the seasons at which they ought to have appeared, the creature serving the Creator, and being changed and converted at the command of Him who remains immutably in Himself, in order to signify and manifest Him in such way as it was fit He should be signified and manifested to mortal men. Accordingly, although that dove is called the Spirit;[1] and in speaking of that fire, "There appeared unto them," he says, "cloven tongues, like as of fire, and it sat upon each of them; and they began to speak with other tongues, as the Spirit gave them utterance;"[2] in order to show that the Spirit was manifested by that fire, as by the dove; yet we cannot call the Holy Spirit both God and a dove, or both God and fire, in the same way as we call the Son both God and man; nor as we call the Son the Lamb of God; which not only John the Baptist says, "Behold the Lamb of God,"[3] but also John the Evangelist sees the Lamb slain in the Apocalypse.[4] For that prophetic vision was not shown to bodily eyes through bodily forms, but in the spirit through spiritual images of bodily things. But whosoever saw that dove and that fire, saw them with their eyes. Although it may perhaps be disputed concerning the fire, whether it was seen by the eyes or in the spirit, on account of the form of the sentence. For the text does not say, They saw cloven tongues like fire, but, "There appeared to them." But we are not wont to say with the same meaning, It appeared to me; as we say, I saw. And in those spiritual visions of corporeal images the usual expressions are, both, It appeared to me;

[1] Matt. iii. 16.
[2] Acts ii. 3, 4.
[3] John i. 29.
[4] Apoc. v. 6.

and, I saw: but in those things which are shown to the eyes through express corporeal forms, the common expression is not, It appeared to me; but, I saw. There may, therefore, be a question raised respecting that fire, how it was seen; whether within in the spirit as it were outwardly, or really outwardly before the eyes of the flesh. But of that dove, which is said to have descended in a bodily form, no one ever doubted that it was seen by the eyes. Nor, again, as we call the Son a Rock (for it is written, "And that Rock was Christ"[1]), can we so call the Spirit a dove or fire. For that rock was a thing already created, and after the mode of its action was called by the name of Christ, whom it signified; like the stone placed under Jacob's head, and also anointed, which he took in order to signify the Lord;[2] or as Isaac was Christ, when he carried the wood for the sacrifice of himself.[3] A particular significative action was added to those already existing things; they did not, as that dove and fire, suddenly come into being in order simply so to signify. The dove and the fire, indeed, seem to me more like that flame which appeared to Moses in the bush,[4] or that pillar which the people followed in the wilderness,[5] or the thunders and lightnings which came when the Law was given in the mount.[6] For the corporeal form of these things came into being for the very purpose, that it might signify something, and then pass away.

CHAP. VII.—*A doubt raised about divine appearances.*

12. The Holy Spirit, then, is also said to be sent, on account of these corporeal forms which came into existence in time, in order to signify and manifest Him, as He must needs be manifested, to human senses; yet He is not said to be less than the Father, as the Son, because He was in the form of a servant, is said to be; because that form of a servant inhered in the unity of the person of the Son, but those corporeal forms appeared for a time, in order to show what was necessary to be shown, and then ceased to be. Why, then, is not the Father also said to be sent, through those corporeal forms, the fire of the bush, and the pillar of cloud or of fire, and the lightnings in the mount, and whatever other things of the

[1] 1 Cor. x. 4. [2] Gen. xxviii. 18. [3] Gen. xxii. 6.
[4] Ex. iii. 2. [5] Ex. xiii. 21, 22. [6] Ex. xix. 16.

kind appeared at that time, when (as we have learned from Scripture testimony) He spake face to face with the fathers, if He Himself was manifested by those modes and forms of the creature, as exhibited and presented corporeally to human sight? But if the Son was manifested by them, why is He said to be sent so long after, when He was made of a woman, as the apostle says, "But when the fulness of time was come, God sent forth His Son, made of a woman,"[1] seeing that He was sent also before, when He appeared to the fathers by those changeable forms of the creature? Or if He cannot rightly be said to be sent, unless when the Word was made flesh, why is the Holy Spirit said to be sent, of whom no such incarnation was ever wrought? But if by those visible things, which are put before us in the Law and in the prophets, neither the Father nor the Son but the Holy Spirit was manifested, why also is He said to be sent now, when He was sent also before after these modes?

13. In the perplexity of this inquiry, the Lord helping us, we must ask, first, whether the Father, or the Son, or the Holy Spirit; or whether, sometimes the Father, sometimes the Son, sometimes the Holy Spirit; or whether it was without any distinction of persons, in such way as the one and only God is spoken of, that is, that the Trinity itself appeared to the fathers by those forms of the creature. Next, whichever of these alternatives shall have been found or thought true, whether for this purpose only the creature was fashioned, wherein God, as He judged it suitable at that time, should be shown to human sight; or whether angels, who already existed, were so sent, as to speak in the person of God, taking a corporeal form from the corporeal creature, for the purpose of their ministry, as each had need; or else, according to the power the Creator has given them, changing and converting their own body itself, to which they are not subject, but govern it as subject to themselves, into whatever appearances they would that were suited and apt to their several actions. Lastly, we shall discern that which it was our purpose to ask, viz. whether the Son and the Holy Spirit were also sent before; and, if they were so sent, what difference there is between that sending, and the

[1] Gal. iv. 4.

one which we read of in the Gospel; or whether in truth neither of them were sent, except when either the Son was made of the Virgin Mary, or the Holy Spirit appeared in a visible form, whether in the dove or in tongues of fire.

CHAP. VIII.—*The entire Trinity invisible.*

14. Let us therefore say nothing of those who, with an over carnal mind, have thought the nature of the Word of God, and the Wisdom, which, "remaining in herself, maketh all things new,"[1] whom we call the only Son of God, not only to be changeable, but also to be visible. For these, with more audacity than religion, bring a very dull heart to the inquiry into divine things. For whereas the soul is a spiritual substance, and whereas itself also was made, yet could not be made by any other than by Him by whom all things were made, and without whom nothing is made,[2] it, although changeable, is yet not visible; and this they have believed to be the case with the Word Himself and with the Wisdom of God itself, by which the soul was made; whereas this Wisdom is not only invisible, as the soul also is, but likewise unchangeable, which the soul is not. It is in truth the same unchangeableness in it, which is referred to when it was said, "Remaining in herself she maketh all things new." Yet these people, endeavouring, as it were, to prop up their error in its fall by testimonies of the divine Scriptures, adduce the words of the Apostle Paul; and take that, which is said of the one only God, in whom the Trinity itself is understood, to be said only of the Father, and neither of the Son nor of the Holy Spirit: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever;"[3] and that other passage, "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see."[4] How these passages are to be understood, I think we have already discoursed sufficiently.

CHAP. IX.—*Against those who believed the Father only to be immortal and invisible. The truth to be sought by peaceful study.*

15. But they who will have these texts understood only of the Father, and not of the Son or the Holy Spirit, declare the

[1] Wisd. vii. 27. [2] John i. 3. [3] 1 Tim. i. 17. [4] 1 Tim. vi. 15, 16.

Son to be visible, not by having taken flesh of the Virgin, but aforetime also in Himself. For He Himself, they say, appeared to the eyes of the fathers. And if you say to them, In whatever manner, then, the Son is visible in Himself, in that manner also He is mortal in Himself; so that it plainly follows that you would have this saying also understood only of the Father, viz. "Who only hath immortality;" for if the Son is mortal from having taken upon Him our flesh, then allow that it is on account of this flesh that He is also visible: they reply, that it is not on account of this flesh that they say that the Son is mortal; but that, just as He was also before visible, so He was also before mortal. For if they say the Son is mortal from having taken our flesh, then it is not the Father alone without the Son who hath immortality; because His Word also has immortality, by which all things were made. For He did not therefore lose His immortality, because He took mortal flesh; seeing that it could not happen even to the human soul, that it should die with the body, when the Lord Himself says, "Fear not them which kill the body, but are not able to kill the soul."[1] Or, forsooth, also the Holy Spirit took flesh: concerning whom certainly they will, without doubt, be troubled to say—if the Son is mortal on account of taking our flesh—in what manner they understand that the Father only has immortality without the Son and the Holy Spirit, since, indeed, the Holy Spirit did not take our flesh; and if He has not immortality, then the Son is not mortal on account of taking our flesh; but if the Holy Spirit has immortality, then it is not said only of the Father, "Who only hath immortality." And therefore they think they are able to prove that the Son in Himself was mortal also before the incarnation, because changeableness itself is not unfitly called mortality, according to which the soul also is said to die; not because it is changed and turned into body, or into some substance other than itself, but because, whatever in its own self-same substance is now after another mode than it once was, is discovered to be mortal, in so far as it has ceased to be what it was. Because then, say they, before the Son of God was born of the Virgin Mary, He Himself appeared to our fathers, not in one and the

[1] Matt. x. 28.

same form only, but in many forms; first in one form, then in another; He is both visible in Himself, because His substance was visible to mortal eyes, when He had not yet taken our flesh, and mortal, inasmuch as He is changeable. And so also the Holy Spirit, who appeared at one time as a dove, and another time as fire. Whence, they say, these texts do not belong to the Trinity, but singularly and properly to the Father only: "Now unto the King eternal, immortal, and invisible, the only wise God;" and, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see."

16. Passing by, then, these reasoners, who are unable to know the substance even of the soul, which is invisible, and therefore are very far indeed from knowing that the substance of the one and only God, that is, the Father and the Son and the Holy Spirit, remains ever not only invisible, but also unchangeable, and that hence it possesses true and real immortality; let us, who deny that God, whether the Father, or the Son, or the Holy Spirit, ever appeared to bodily eyes, unless through the corporeal creature made subject to His own power; let us, I say—ready to be corrected, if we are reproved in a fraternal and upright spirit, ready to be so, even if carped at by an enemy, so that he speak the truth—in catholic peace and with peaceful study inquire, whether God indiscriminately appeared to our fathers before Christ came in the flesh, or whether it was any one person of the Trinity, or whether severally, as it were by turns.

CHAP. X.—*Whether God the Trinity indiscriminately appeared to the Fathers, or any one person of the Trinity. The appearing of God to Adam. Of the same appearance. The Vision to Abraham.*

17. And first, in that which is written in Genesis, viz. that God spake with man whom He had formed out of the dust; if we set apart the figurative meaning, and treat it so as to place faith in the narrative even in the letter, it should appear that God then spake with man in the appearance of a man. This is not indeed expressly laid down in the book, but the general tenor of its reading sounds in this sense, especially in that which is written, that Adam heard the voice of the Lord God, walking in the garden in the cool of the evening, and hid

himself among the trees of the garden; and when God said, "Adam, where art thou?"[1] replied, "I heard Thy voice, and I was afraid because I was naked, and I hid myself from Thy face." For I do not see how such a walking and conversation of God can be understood literally, except He appeared as a man. For it can neither be said that a voice only of God was framed, when God is said to have walked, or that He who was walking in a place was not visible; while Adam, too, says that he hid himself from the face of God. Who then was He? Whether the Father, or the Son, or the Holy Spirit? Whether altogether indiscriminately did God the Trinity Himself speak to man in the form of man? The context, indeed, itself of the Scripture nowhere, it should seem, indicates a change from person to person; but He seems still to speak to the first man, who said, "Let there be light," and, "Let there be a firmament," and so on through each of those days; whom we usually take to be God the Father, making by a word whatever He willed to make. For He made all things by His word, which Word we know, by the right rule of faith, to be His only Son. If, therefore, God the Father spake to the first man, and Himself was walking in the garden in the cool of the evening, and if it was from His face that the sinner hid himself amongst the trees of the garden, why are we not to go on to understand that it was He also who appeared to Abraham and to Moses, and to whom He would, and how He would, through the changeable and visible creature, subjected to Himself, while He Himself remains in Himself and in His own substance, in which He is unchangeable and invisible? But, possibly, it might be that the Scripture passed over in a hidden way from person to person, and while it had related that the Father said "Let there be light," and the rest which it mentioned Him to have done by the Word, went on to indicate the Son as speaking to the first man; not unfolding this openly, but intimating it to be understood by those who could understand it.

18. Let him, then, who has the strength whereby he can penetrate this secret with his mind's eye, so that to him it appears clearly, either that the Father also is able, or that only the Son and Holy Spirit are able, to appear to human eyes through a

[1] Gen. iii. 8-10.

visible creature; let him, I say, proceed to examine these things if he can, or even to express and handle them in words; but the thing itself, so far as concerns this testimony of Scripture, where God spake with man, is, in my judgment, not discoverable, because it does not evidently appear even whether Adam usually saw God with the eyes of his body; especially as it is a great question what manner of eyes it was that were opened when they tasted the forbidden fruit;[1] for before they had tasted, these eyes were closed. Yet I would not rashly assert, even if that scripture implies Paradise to have been a material place, that God could not have walked there in any way except in some bodily form. For it might be said, that only words were framed for the man to hear, without seeing any form. Neither, because it is written, "Adam hid himself from the face of God," does it follow forthwith that he usually saw His face. For what if he himself indeed could not see, but feared to be himself seen by Him whose voice he had heard, and had felt His presence as he walked? For Cain, too, said to God, "From Thy face I will hide myself;"[2] yet we are not therefore compelled to admit that he was wont to behold the face of God with his bodily eyes in any visible form, although he had heard the voice of God questioning and speaking with him of his sin. But what manner of speech it was that God then uttered to the outward ears of men, especially in speaking to the first man, it is both difficult to discover, and we have not undertaken to say in this discourse. But if words alone and sounds were wrought, by which to bring about some sensible presence of God to those first men, I do not know why I should not there understand the person of God the Father, seeing that His person is manifested also in that voice, when Jesus appeared in glory on the mount before the three disciples;[3] and in that when the dove descended upon Him at His baptism;[4] and in that where He cried to the Father concerning His own glorification, and it was answered Him, "I have both glorified, and will glorify again."[5] Not that the voice could be wrought without the work of the Son and of the Holy Spirit (since the Trinity works indivisibly), but that such a voice

[1] Gen. iii. 7. [2] Gen. iv. 14. [3] Matt. xvii. 5.
[4] Matt. iii. 17. [5] John xii. 28.

was wrought as to manifest the person of the Father only; just as the Trinity wrought that human form from the Virgin Mary, yet it is the person of the Son alone; for the invisible Trinity wrought the visible person of the Son alone. Neither does anything forbid us, not only to understand those words spoken to Adam as spoken by the Trinity, but also to take them as manifesting the person of that Trinity. For we are compelled to understand of the Father only, that which is said, "This is my beloved Son."[1] For Jesus can neither be believed nor understood to be the Son of the Holy Spirit, or even His own Son. And where the voice uttered, "I have both glorified, and will glorify again," we confess it was only the person of the Father; since it is the answer to that word of the Lord, in which He had said, "Father, glorify thy Son," which He could not say except to God the Father only, and not also to the Holy Spirit, whose Son He was not. But here, where it is written, "And the Lord God said to Adam," no reason can be given why the Trinity itself should not be understood.

19. Likewise, also, in that which is written, "Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and thy father's house," it is not clear whether a voice alone came to the ears of Abraham, or whether anything also appeared to his eyes. But a little while after, it is somewhat more clearly said, "And the Lord appeared unto Abraham, and said, Unto thy seed will I give this land."[2] But neither there is it expressly said in what form God appeared to him, or whether the Father, or the Son, or the Holy Spirit appeared to him. Unless, perhaps, they think that it was the Son who appeared to Abraham, because it is not written, God appeared to him, but "the Lord appeared to him." For the Son seems to be called the Lord as though the name was appropriated to Him; as *e.g.* the apostle says, "For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there *is* but one God, the Father, of whom are all things, and we *in* Him; and one Lord Jesus Christ, by whom are all things, and we by Him."[3] But since it is found that God the Father also is called Lord in many places,—for instance, "The Lord hath

[1] Matt. iii. 17. [2] Gen. xii. 1, 7. [3] 1 Cor. viii. 5, 6.

said unto me, Thou art my Son; this day have I begotten Thee;"[1] and again, "The Lord said unto my Lord, Sit Thou at my right hand;"[2] since also the Holy Spirit is found to be called Lord, as where the apostle says, "Now the Lord is that Spirit;" and then, lest any one should think the Son to be signified, and to be called the Spirit on account of His incorporeal substance, has gone on to say, "And where the Spirit of the Lord is, there is liberty;"[3] and no one ever doubted the Spirit of the Lord to be the Holy Spirit: therefore, neither here does it appear plainly whether it was any person of the Trinity that appeared to Abraham, or God Himself the Trinity, of which one God it is said, "Thou shalt fear the Lord thy God, and Him only shalt thou serve."[4] But under the oak at Mamre he saw three men, whom he invited, and hospitably received, and ministered to them as they feasted. Yet Scripture at the beginning of that narrative does not say, three men appeared to him, but, "The Lord appeared to him." And then, setting forth in due order after what manner the Lord appeared to him, it has added the account of the three men, whom Abraham invites to his hospitality in the plural number, and afterwards speaks to them in the singular number as one; and as one He promises him a son by Sara, viz. the one whom the Scripture calls Lord, as in the beginning of the same narrative, "The Lord," it says, "appeared to Abraham." He invites them then, and washes their feet, and leads them forth at their departure, as though they were men; but he speaks as with the Lord God, whether when a son is promised to him, or when the destruction is shown to him that was impending over Sodom.[5]

CHAP. XI.—*Of the same appearance.*

20. That place of Scripture demands neither a slight nor a passing consideration. For if one man had appeared, what else would those at once cry out, who say that the Son was visible also in His own substance before He was born of the Virgin, but that it was Himself? since it is said, they say, of the Father, "To the only invisible God."[6] And yet, I could still go on to demand, in what manner "He was found in fashion as a man," before He had taken our flesh, seeing

[1] Ps. ii. 7. [2] Ps. cx. 1. [3] 2 Cor. iii. 17.
[4] Deut. vi. 13. [5] Gen. xviii. [6] 1 Tim. i. 17.

that his feet were washed, and that He fed upon earthly food? How could that be, when He was still "in the form of God, and thought it not robbery to be equal with God"?[1] For, pray, had He already "emptied Himself, taking upon Him the form of a servant, and made in the likeness of men, and found in fashion as a man"? when we know when it was that He did this through His birth of the Virgin. How, then, before He had done this, did He appear as one man to Abraham? or, was not that form a reality? I could put these questions, if it had been one man that appeared to Abraham, and if that one were believed to be the Son of God. But since three men appeared, and no one of them is said to be greater than the rest either in form, or age, or power, why should we not here understand, as visibly intimated by the visible creature, the equality of the Trinity, and one and the same substance in three persons?

21. For, lest any one should think that one among the three is in this way intimated to have been the greater, and that this one is to be understood to have been the Lord, the Son of God, while the other two were His angels; because, whereas three appeared, Abraham there speaks to one as the Lord: Holy Scripture has not forgotten to anticipate, by a contradiction, such future cogitations and opinions, when a little while after it says that two angels came to Lot, among whom that just man also, who deserved to be freed from the burning of Sodom, speaks to one as to the Lord. For so Scripture goes on to say, "And the Lord went His way, as soon as He left communing with Abraham; and Abraham returned to his place."[2]

CHAP. XII.—*The appearance to Lot is examined.*

"But there came two angels to Sodom at even." Here, what I have begun to set forth must be considered more attentively. Certainly Abraham was speaking with three, and called that one, in the singular number, the Lord. Perhaps, some one may say, he recognised one of the three to be the Lord, but the other two His angels. What, then, does that mean which Scripture goes on to say, "And the Lord went His way, as soon as He had left communing with Abraham; and Abraham returned to his place: and there came two

[1] Phil. ii. 6, 7. [2] Gen. xviii. 33.

angels to Sodom at even"? Are we to suppose that the one who, among the three, was recognised as the Lord, had departed, and had sent the two angels that were with Him to destroy Sodom? Let us see, then, what follows. "There came," it is said, "two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them, rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house." Here it is clear, both that there were two angels, and that in the plural number they were invited to partake of hospitality, and that they were honourably designated lords, when they perchance were thought to be men.

22. Yet, again, it is objected that except they were known to be angels of God, Lot would not have bowed himself with his face to the ground. Why, then, is both hospitality and food offered to them, as though they wanted such human succour? But whatever may here lie hid, let us now pursue that which we have undertaken. Two appear; both are called angels; they are invited plurally; he speaks as with two plurally, until the departure from Sodom. And then Scripture goes on to say, "And it came to pass, when they had brought them forth abroad, that they said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, and there thou shalt be saved,[1] lest thou be consumed. And Lot said unto them, Oh! not so, my lord: behold now, thy servant hath found grace in thy sight,"[2] etc. What is meant by his saying to them, "Oh! not so, my lord," if He who was the Lord had already departed, and had sent the angels? Why is it said, "Oh! not so, my lord," and not, "Oh! not so, my lords"? Or if he wished to speak to one of them, why does Scripture say, "But Lot said to them, Oh! not so, my lord: behold now, thy servant hath found grace in thy sight," etc.? Are we here, too, to understand two persons in the plural number, but when the two are addressed as one, there the one Lord God of one substance? But which two persons do we here understand?—of the Father and of the Son, or of the Father and of the Holy Spirit, or of the Son and of the Holy Spirit? The last, perhaps, is the more suitable; for they said of themselves

[1] This clause is not in the Hebrew. [2] Gen. xix. 1-19.

that they were sent, which is that which we say of the Son and of the Holy Spirit. For we find nowhere in the Scriptures that the Father was sent.

CHAP. XIII.—*The appearance in the bush.*

23. But when Moses was sent to lead the children of Israel out of Egypt, it is written that the Lord appeared to him thus: "Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the Angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."[1] He is here also first called the Angel of the Lord, and then God. Was an angel, then, the God of Abraham, and the God of Isaac, and the God of Jacob? Therefore He may be rightly understood to be the Saviour Himself, of whom the apostle says, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever."[2] He, therefore, "who is over all, God blessed for ever," is not unreasonably here understood also to be Himself the God of Abraham, the God of Isaac, and the God of Jacob. But why is He previously called the Angel of the Lord, when He appeared in a flame of fire out of the bush? Was it because it was one of many angels, who by an economy bare the person of his Lord? or was something of the creature assumed by Him in order to bring about a visible appearance for the business in hand, and that words might thence be audibly uttered, whereby the presence of the Lord might be shown, in such way as was fitting, to the corporeal senses of man, by means of the creature made subject? For if he was one of the angels, who could easily affirm whether it was the person of the Son which was imposed upon him to announce, or that

[1] Ex. iii. 1-6. [2] Rom. ix. 5.

of the Holy Spirit, or that of God the Father, or altogether of the Trinity itself, who is the one and only God, in order that he might say, "I am the God of Abraham, and the God of Isaac, and the God of Jacob"? For we cannot say that the Son of God is the God of Abraham, and the God of Isaac, and the God of Jacob, and that the Father is not; nor will any one dare to deny that either the Holy Spirit, or the Trinity itself, whom we believe and understand to be the one God, is the God of Abraham, and the God of Isaac, and the God of Jacob. For he who is not God, is not the God of those fathers. Furthermore, if not only the Father is God, as all, even heretics, admit; but also the Son, which, whether they will or not, they are compelled to acknowledge, since the apostle says, "Who is over all, God blessed for ever;" and the Holy Spirit, since the same apostle says, "Therefore glorify God in your body;" when he had said above, "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?"[1] and these three are one God, as catholic soundness believes: it is not sufficiently apparent which person of the Trinity that angel bare, if he was one of the rest of the angels, and whether any person, and not rather that of the Trinity itself. But if the creature was assumed for the purpose of the business in hand, whereby both to appear to human eyes, and to sound in human ears, and to be called the Angel of the Lord, and the Lord, and God; then cannot God here be understood to be the Father, but either the Son or the Holy Spirit. Although I cannot call to mind that the Holy Spirit is anywhere else called an angel, which yet may be understood from His work; for it is said of Him, "And He will show you[2] things to come;"[3] and "angel" in Greek is certainly equivalent to "messenger"[4] in Latin: but we read most evidently of the Lord Jesus Christ in the prophet, that He is called "the Angel of Great Counsel,"[5] while both the Holy Spirit and the Son of God is God and Lord of the angels.

CHAP. XIV.—*Of the appearance in the pillar of cloud and of fire.*

24. Also in the going forth of the children of Israel from

[1] 1 Cor. vi. 20, 19...
[2] Annuntiabit.
[3] John xvi. 13.
[4] Nuntius.
[5] Isa. ix. 6.

Egypt it is written, "And the Lord went before them, by day in a pillar of cloud to lead them the way, and by night in a pillar of fire. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."[1] Who here, too, would doubt that God appeared to the eyes of mortal men by the creature made subject to Him, and that corporeal, not by His own substance? But it is not similarly apparent whether the Father, or the Son, or the Holy Spirit, or the Trinity itself, the one God. Nor is this distinguished there either, in my judgment, where it is written, "The glory of the Lord appeared in the cloud, and the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel,"[2] etc.

CHAP. XV.—*Of the appearance on Sinai. Whether the Trinity spake in that appearance or some one Person specially.*

25. But now of the clouds, and voices, and lightnings, and the trumpet, and the smoke on Mount Sinai, when it was said, "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace; and all the people that was in the camp trembled; and when the voice of the trumpet sounded long and waxed louder and louder, Moses spake, and God answered him by a voice."[3] And a little after, when the Law had been given in the ten commandments, it follows in the text, "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking." And a little after, "And [when the people saw it,] they removed and stood afar off, and Moses drew near unto the thick darkness[4] where God was, and the Lord said unto Moses,"[5] etc. What shall I say about this, save that no one can be so insane as to believe the smoke, and the fire, and the cloud, and the darkness, and whatever there was of the kind, to be the substance of the word and wisdom of God which is Christ, or of the Holy Spirit? For not even the Arians ever dared to say that they were the substance of God the Father. All these things, then, were wrought through the creature serving the Creator, and were presented in a suitable economy to human senses; unless, perhaps, because it is said, "And

[1] Ex. iii. 21, 22. [2] Ex. xvi. 10-12. [3] Ex. xix. 18, 19.
[4] Nebulam. [5] Ex. xx. 18, 21.

Moses drew near to the cloud where God was," carnal thoughts must needs suppose that the cloud was indeed seen by the people, but that within the cloud Moses with the eyes of the flesh saw the Son of God, whom doting heretics will have to be seen in His own substance. Forsooth, Moses may have seen Him with the eyes of the flesh, if not only the wisdom of God which is Christ, but even that of any man you please and howsoever wise, can be seen with the eyes of the flesh; or if, because it is written of the elders of Israel, that "they saw the place where the God of Israel had stood," and that "there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness,"[1] therefore we are to believe that the word and wisdom of God in His own substance stood within the space of an earthly place, who indeed "reacheth firmly from end to end, and sweetly ordereth all things;"[2] and that the Word of God, by whom all things were made,[3] is in such wise changeable, as now to contract, now to expand Himself; (may the Lord cleanse the hearts of His faithful ones from such thoughts!) But indeed all these visible and sensible things are, as we have often said, exhibited through the creature made subject in order to signify the invisible and intelligible God, not only the Father, but also the Son and the Holy Spirit, "of whom are all things, and through whom are all things, and in whom are all things;"[4] although "the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead."[5]

26. But as far as concerns our present undertaking, neither on Mount Sinai do I see how it appears, by all those things which were fearfully displayed to the senses of mortal men, whether God the Trinity spake, or the Father, or the Son, or the Holy Spirit severally. But if it is allowable, without rash assertion, to venture upon a modest and hesitating conjecture from this passage, if it is possible to understand it of one person of the Trinity, why do we not rather understand the Holy Spirit to be spoken of, since the Law itself also, which was given there, is said to have been written upon tables of

[1] Ex. xxiv. 10. [2] Wisd. viii. 1. [3] John i. 3.
[4] Rom. xi. 36. [5] Rom. i. 20.

stone with the finger of God,[1] by which name we know the Holy Spirit to be signified in the Gospel.[2] And fifty days are numbered from the slaying of the lamb and the celebration of the Passover until the day in which these things began to be done in Mount Sinai; just as after the passion of our Lord fifty days are numbered from His resurrection, and then came the Holy Spirit which the Son of God had promised. And in that very coming of His, which we read of in the Acts of the Apostles, there appeared cloven tongues like as of fire, and it sat upon each of them:[3] which agrees with Exodus, where it is written, "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire;" and a little after, "And the sight of the glory of the Lord," he says, "was like devouring fire on the top of the mount in the eyes of the children of Israel."[4] Or if these things were therefore wrought because neither the Father nor the Son could be there presented in that mode without the Holy Spirit, by whom the Law itself must needs be written; then we know doubtless that God appeared there, not by His own substance, which remains invisible and unchangeable, but by the appearance above mentioned of the creature; but that some special person of the Trinity appeared, distinguished by a proper mark, as far as my capacity of understanding reaches, we do not see.

CHAP. XVI.—*In what manner Moses saw God.*

26. There is yet another difficulty which troubles most people, viz. that it is written, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend;" whereas a little after, the same Moses says, "Now therefore, I pray Thee, if I have found grace in Thy sight, show me now Thyself plainly, that I may see Thee, that I may find grace in Thy sight, and that I may consider that this nation is Thy people;" and a little after Moses again said to the Lord, "Show me Thy glory." What means this then, that in everything which was done, as above said, God was thought to have appeared by His own substance; whence the Son of God has been believed by these miserable people to be visible not by the creature, but by Himself; and that Moses, entering into the cloud, appeared to have had this

[1] Ex. xxxi. 18. [2] Luke xi. 20. [3] Acts ii. 1-4. [4] Ex. xxiv. 17.

very object in entering, that a cloudy darkness indeed might be shown to the eyes of the people, but that Moses within might hear the words of God, as though he beheld His face; and, as it is said, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend;" and yet, behold, the same Moses says, "If I have found grace in Thy sight, show me Thyself plainly"? Assuredly he knew that he saw corporeally, and he sought the true sight of God spiritually. And that mode of speech accordingly which was wrought in words, was so modified, as if it were of a friend speaking to a friend. Yet who sees God the Father with the eyes of the body? And that Word, which was in the beginning, the Word which was with God, the Word which was God, by which all things were made,[1]—who sees Him with the eyes of the body? And the Spirit of wisdom, again, who sees with the eyes of the body? Yet what is "Show me now Thyself plainly, that I may see Thee," unless, Show me Thy substance? But if Moses had not said this, we must indeed have borne with those foolish people as we could, who think that the substance of God was made visible to his eyes through those things which, as above mentioned, were said or done. But when it is here demonstrated most evidently that this was not granted to him, even though he desired it; who will dare to say, that by the like forms which had appeared visibly to him also, not the creature serving God, but that itself which is God, appeared to the eyes of a mortal man?

28. Add, too, that which the Lord afterwards said to Moses, "Thou canst not see my face: for there shall no man see my face, and live. And the Lord said, Behold, there is a place by me, and thou shall stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee into a watch-tower[2] of the rock, and will cover thee with my hand while I pass by: and I will take away my hand, and thou shalt see my back parts; but my face shall not be seen."[3]

[1] John i. 1, 3.

[2] Clift—A. V. *Spelunca* is one reading in S. Aug., but the Benedictines read *specula* = watch-tower, which the context proves to be certainly right.

[3] Ex. xxxiii. 11–23.

CHAP. XVII.—*How the back parts of God were seen. The faith of the resurrection of Christ. The Catholic Church only is the place from whence the back parts of God are seen. The back parts of God were seen by the Israelites. It is a rash opinion to think that God the Father only was never seen by the fathers.*

Not unfitly is it commonly understood to be prefigured from the person of our Lord Jesus Christ, that His "back parts" are to be taken to be His flesh, in which He was born of the Virgin, and died, and rose again; whether they are called back parts[1] on account of the posteriority of mortality, or because it was almost in the end of the world, that is, at a late period,[2] that He deigned to take it: but that His face was that form of God, in which He "thought it not robbery to be equal with God,"[3] which no one certainly can see and live; whether because after this life, in which we are absent from the Lord,[4] and where the corruptible body presseth down the soul,[5] we shall see "face to face,"[6] as the apostle says—(for it is said in the Psalms of this life, "Verily every man living is altogether vanity;"[7] and again, "For in Thy sight shall no man living be justified;"[8] and in this life also, according to John, "It doth not yet appear what we shall be, but we know," he says, "that when He shall appear, we shall be like Him, for we shall see Him as He is,"[9] which he certainly intended to be understood as after this life, when we shall have paid the debt of death, and shall have received the promise of the resurrection);—or whether that even now, in whatever degree we spiritually understand the wisdom of God, by which all things were made, in that same degree we die to carnal affections, so that, considering this world dead to us, we also ourselves die to this world, and say what the apostle says, "The world is crucified unto me, and I unto the world."[10] For it was of this death that he also says, "Wherefore, if ye be dead with Christ, why as though living in the world are ye subject to ordinances?"[11] Not therefore without cause will no one be able to see the face, that is, the manifestation itself of the wisdom of God, and live. For it is this very appearance, for the

[1] Posteriora. [2] Posterius. [3] Phil. ii. 6. [4] 2 Cor. v. 6.
[5] Wisd. ix. 15. [6] 1 Cor. xiii. 12. [7] Ps. xxxix. 5.
[8] Ps. cxliii. 2. [9] 1 John iii. 2. [10] Gal. vi. 14.
[11] Col. ii. 20. Viventes de hpc mundo decernitis.

contemplation of which every one sighs who strives to love God with all his heart, and with all his soul, and with all his mind; to the contemplation of which, he who loves his neighbour, too, as himself builds up his neighbour also as far as he may; on which two commandments hang all the law and the prophets.[1] And this is signified also in Moses himself. For when he had said, on account of the love of God with which he was specially inflamed, "If I have found grace in Thy sight, show me now Thyself plainly, that I may find grace in Thy sight;" he immediately subjoined, on account of the love also of his neighbour, "And that I may know that this nation is Thy people." It is therefore that appearance which hurries away every rational soul with the desire of itself, and the more ardently the more pure that soul is; and it is the more pure the more it rises to spiritual things; and it rises the more to spiritual things the more it dies to carnal things. But whilst we are absent from the Lord, and walk by faith, not by sight,[2] we ought to see the back parts of Christ, that is His flesh, by that very faith, that is, standing on the solid foundation of faith, which the rock signifies, and beholding it from such a safe watch-tower, namely in the Catholic Church, of which it is said, "And upon this rock I will build my Church."[3] For so much the more certainly we love that face of Christ, which we earnestly desire to see, as we recognise in His back parts how much first Christ loved us.

29. But in that flesh itself the faith of His resurrection saves and justifies us. For, "If thou shalt believe," he says, "in thine heart, that God hath raised Him from the dead, thou shalt be saved;"[4] and again, "Who was delivered," he says, "for our offences, and was raised again for our justification."[5] So that the reward of our faith is the resurrection of the body of our Lord. For even His enemies believe that that flesh died on the cross of His passion, but they do not believe it to have risen again. Which we believing most firmly, gaze upon it as from the solidity of a rock: whence we wait with certain hope for the adoption, to wit, the redemption of our body;[6] because we hope for that in the members of

[1] Matt. xxii. 37-40. [2] 2 Cor. v. 6, 7. [3] Matt. xvi. 18.
[4] Rom. x. 9. [5] Rom. iv. 25. [6] Rom. viii. 23.

Christ, that is, in ourselves, which by a sound faith we acknowledge to be perfect in Him as in our Head. Thence it is that He would not have His back parts seen, unless as He passed by, that His resurrection may be believed. For that which is Pascha in Hebrew, is translated Passover.[1] Whence John the Evangelist also says, "Before the feast of the Passover, when Jesus knew that His hour was come, that He should pass out of this world unto the Father."[2]

30. But they who believe this, but believe it not in the Catholic Church, but in some schism or in heresy, do not see the back parts of the Lord from "the place that is by Him." For what does that mean which the Lord says, "Behold, there is a place by me, and thou shalt stand upon a rock"? What earthly place is "by" the Lord, unless that is "by Him" which touches Him spiritually? For what place is not "by" the Lord, who "reacheth from one end to another mightily, and sweetly doth order all things;"[3] and of whom it is said, "Heaven is His throne, and earth is His footstool;" and who said, "Where is the house that ye build unto me, and where is the place of my rest? For has not my hand made all those things?"[4] But manifestly the Catholic Church itself is understood to be "the place by Him," wherein one stands upon a rock, where he healthfully sees the "Pascha Domini," that is, the "Passing by"[5] of the Lord, and His back parts, that is, His body, who believes in His resurrection. "And thou shalt stand," He says, "upon a rock while my glory passeth by." For in reality, immediately after the majesty of the Lord had passed by in the glorification of the Lord, in which He rose again and ascended to the Father, we stood firm upon the rock. And Peter himself then stood firm, so that he preached Him with confidence, whom, before he stood firm, he had thrice from fear denied;[6] although, indeed, already before placed in predestination upon the watch-tower of the rock, but with the hand of the Lord still held over him that he might not see. For he was to see His back parts, and the Lord had not yet "passed by," namely, from death to life; He had not yet been glorified by the resurrection.

[1] Transitus = passing by.
[2] John xiii. 1.
[3] Wisd. viii. 1.
[4] Isa. lxvi. 1, 2.
[5] Transitus.
[6] Matt. xxvi. 70–74.

31. For as to that, too, which follows in Exodus, "I will cover thee with mine hand while I pass by, and I will take away my hand and thou shalt see my back parts;" many Israelites, of whom Moses was then a figure, believed in the Lord after His resurrection, as if His hand had been taken off from their eyes, and they now saw His back parts. And hence the evangelist also mentions that prophecy of Isaiah, "Make the heart of this people fat, and make their ears heavy, and shut their eyes."[1] Lastly, in the Psalm, that is not unreasonably understood to be said in their person, "For day and night Thy hand was heavy upon me." "By day," perhaps, when He performed manifest miracles, yet was not acknowledged by them; but "by night," when He died in suffering, when they thought still more certainly that, like any one among men, He was cut off and brought to an end. But since, when He had already passed by, so that His back parts were seen, upon the preaching to them by the Apostle Peter that it behoved Christ to suffer and rise again, they were pricked in their hearts with the grief of repentance,[2] that that might come to pass among the baptized which is said in the beginning of that Psalm, "Blessed are they whose transgressions are forgiven, and whose sins are covered;" therefore, after it had been said, "Thy hand is heavy upon me," the Lord, as it were, passing by, so that now He removed His hand, and His back parts were seen, there follows the voice of one who grieves and confesses and receives remission of sins by faith in the resurrection of the Lord: "My moisture," he says, "is turned into the drought of summer. I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin."[3] For we ought not to be so wrapped up in the darkness of the flesh, as to think the face indeed of God to be invisible, but His back visible, since both appeared visibly in the form of a servant; but far be it from us to think anything of the kind in the form of God; far be it from us to think that the Word of God and the Wisdom of God has a face on one side, and on the other a back, as a human body

[1] Isa. vi. 10; Matt. xiii. 15. [2] Acts ii. 37, 41. [3] Ps. xxxii. 4, 5.

has, or is at all changed either in place or time by any appearance or motion.

32. Wherefore, if in those words which were wrought in Exodus, or in all those corporeal appearances, the Lord Jesus Christ was manifested; or if in some cases Christ was manifested, as the consideration of this passage persuades us, in others the Holy Spirit, as that which we have said above admonishes us; at any rate no such result follows, as that God the Father never appeared in any such form to the fathers. For many such appearances happened in those times, without either the Father, or the Son, or the Holy Spirit being expressly named and designated in them; but yet with some intimations given through certain very probable interpretations, so that it would be too rash to say that God the Father never appeared by any visible forms to the fathers or the prophets. For they gave birth to this opinion who were not able to understand in the unity of the Trinity such texts as, "Now unto the King eternal, immortal, invisible, the only wise God;"[1] and, "Whom no man hath seen, nor can see."[2] Which texts are understood by a sound faith of that substance itself, the highest, and in the highest degree divine and unchangeable, wherein both the Father and the Son and the Holy Spirit is the one and only God. But those visions were wrought through the changeable creature, made subject to the unchangeable God, and did not manifest God properly as He is, but by intimations such as suited the causes and times of the several circumstances.

CHAP. XVIII.—*The Vision of Daniel.*

33. Although I do not know in what manner these men understand that the Ancient of Days appeared to Daniel, from whom the Son of man, which He deigned to be for our sakes, is understood to have received the kingdom; namely, from Him who says to Him in the Psalms, "Thou art my Son; this day have I begotten Thee; ask of me, and I shall give Thee the heathen for Thine inheritance;"[3] and who has "put all things under His feet."[4] If, therefore, both the Father giving the kingdom, and the Son receiving it, appeared to

[1] 1 Tim. i. 17. [2] 1 Tim. vi. 16. [3] Ps. ii. 7, 8. [4] Ps. viii. 8.

Daniel in bodily form, how can those men say that the Father never appeared to the prophets, and, therefore, that He only ought to be understood to be invisible whom no man has seen, nor can see? For Daniel has told us thus: "I beheld," he says, "till the thrones were set,[1] and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire; a fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened," etc. And a little after, "I saw," he says, "in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."[2] Behold the Father giving, and the Son receiving, an eternal kingdom; and both are in the sight of him who prophesies, in a visible form. It is not, therefore, unsuitably believed that God the Father also was wont to appear in that manner to mortals.

34. Unless, perhaps, some one shall say, that the Father is therefore not visible, because He appeared within the sight of one who was dreaming; but that therefore the Son and the Holy Spirit are visible, because Moses saw all those things being awake; as if, forsooth, Moses saw the Word and the Wisdom of God with fleshly eyes, or that even the human spirit which quickens that flesh can be seen, or even that corporeal thing which is called wind;—how much less can that Spirit of God be seen, who transcends the minds of all men, and of angels, by the ineffable excellence of the divine substance? Or can any one fall headlong into such an error as to dare to say, that the Son and the Holy Spirit are visible also to men who are awake, but that the Father is not visible except to those who dream? How, then, do they understand that of the Father alone, "Whom no man hath seen, nor can

[1] Cast down—A. V.

[2] Dan. vii. 9-14.

see"? When men sleep, are they then not men? Or cannot He, who can fashion the likeness of a body to signify Himself through the visions of dreamers, also fashion that same bodily creature to signify Himself to the eyes of those who are awake? Whereas His own very substance, whereby He Himself is that which He is, cannot be shown by any bodily likeness to one who sleeps, or by any bodily appearance to one who is awake; but this not of the Father only, but also of the Son and of the Holy Spirit. And certainly, as to those who are moved by the visions of waking men to believe that not the Father, but only the Son, or the Holy Spirit, appeared to the corporeal sight of men,—to omit the great extent of the sacred pages, and their manifold interpretation, such that no one of sound reason ought to affirm that the person of the Father was nowhere shown to the eyes of waking men by any corporeal appearance;—but, as I said, to omit this, what do they say of our father Abraham, who was certainly awake and ministering, when, after Scripture had premised, "The Lord appeared unto Abraham," not one, or two, but three men appeared to him; no one of whom is said to have stood prominently above the others, no one more than the others to have shone with greater glory, or to have acted more authoritatively?[1]

35. Wherefore, since in that our threefold division we determined to inquire,[2] first, whether the Father, or the Son, or the Holy Spirit; or whether sometimes the Father, sometimes the Son, sometimes the Holy Spirit; or whether, without any distinction of persons, as it is said, the one and only God, that is, the Trinity itself, appeared to the fathers through those forms of the creature: now that we have examined, so far as appeared to be sufficient, what places of the Holy Scriptures we could, a modest and cautious consideration of divine mysteries leads, as far as I can judge, to no other conclusion, unless that we may not rashly affirm which person of the Trinity appeared to this or that of the fathers or the prophets in some body or likeness of body, unless when the context attaches to the narrative some probable intimations on the subject. For the nature itself, or substance, or essence, or

[1] Gen. xviii. 1.

[2] See above, chap. vii.

by whatever other name that very thing, which is God, whatever it be, is to be called, cannot be seen corporeally: but we must believe that by means of the creature made subject to Him, not only the Son, or the Holy Spirit, but also the Father, may have given intimations of Himself to mortal senses by a corporeal form or likeness. And since the case stands thus, that this second book may not extend to an immoderate length, let us consider what remains in those which follow.

BOOK THIRD.

THE QUESTION IS DISCUSSED WITH RESPECT TO THE APPEARANCES OF GOD SPOKEN OF IN THE PREVIOUS BOOK, WHICH WERE MADE UNDER BODILY FORMS, WHETHER ONLY A CREATURE WAS FORMED, FOR THE PURPOSE OF MANIFESTING GOD TO HUMAN SIGHT IN SUCH WAY AS HE AT EACH TIME JUDGED FITTING; OR WHETHER ANGELS, ALREADY EXISTING, WERE SO SENT AS TO SPEAK IN THE PERSON OF GOD; AND THIS, EITHER BY ASSUMING A BODILY APPEARANCE FROM THE BODILY CREATURE, OR BY CHANGING THEIR OWN BODIES INTO WHATEVER FORMS THEY WOULD, SUITABLE TO THE PARTICULAR ACTION, ACCORDING TO THE POWER GIVEN TO THEM BY THE CREATOR; WHILE THE ESSENCE ITSELF OF GOD WAS NEVER SEEN IN ITSELF.

PREFACE.—*Why Augustine writes of the Trinity. What he claims from readers. What has been said in the previous book.*

1. I would have them believe, who are willing to do so, that I had rather bestow labour in reading, than in dictating what others may read. But let those who will not believe this, but are both able and willing to make the trial, grant me whatever answers may be gathered from reading, either to my own inquiries, or to those interrogations of others, which for the character I bear in the service of Christ, and for the zeal with which I burn that our faith may be fortified against the error of carnal and psychical men, I must needs bear with; and then let them see how easily I would refrain from this labour, and with how much even of joy I would give my pen a holiday. But if what we have read upon these subjects is either not sufficiently set forth, or is not to be found at all, or at any rate cannot easily be found by us, in the Latin tongue, while we are not so familiar with the Greek tongue as to be found in any way competent to read and understand therein the books that treat of such topics, in which class of writings, to judge by the little which has been translated for us, I do not doubt that everything is contained that we can profitably seek; while yet I cannot resist my brethren when they exact of me, by that law by which I am made their servant, that I

should minister above all to their praiseworthy studies in Christ by my tongue and by my pen, of which two yoked together in me, Love is the charioteer; and while I myself confess that I have by writing learned many things which I did not know: if this be so, then this my labour ought not to seem superfluous to any idle, or to any very learned reader; while it is needful in no small part, to many who are busy, and to many who are unlearned, and among these last to myself. Supported, then, very greatly, and aided by the writings we have already read of others on this subject, I have undertaken to inquire into and to discuss, whatever it seems to my judgment can be reverently inquired into and discussed, concerning the Trinity, the one supreme and supremely good God; He himself exhorting me to the inquiry, and helping me in the discussion of it; in order that, if there are no other writings of the kind, there may be something for those to have and read who are willing and capable; but if any exist already, then it may be so much the easier to find some such writings, the more there are of the kind in existence.

2. Assuredly, as in all my writings I desire not only a pious reader, but also a free corrector, so I especially desire this in the present inquiry, which is so important that I would there were as many inquirers as there are objectors. But as I do not wish my reader to be bound down to me, so I do not wish my corrector to be bound down to himself. Let not the former love me more than the Catholic faith, let not the latter love himself more than the Catholic verity. As I say to the former, Do not be willing to yield to my writings as to the canonical Scriptures; but in these, when thou hast discovered even what thou didst not previously believe, believe it unhesitatingly; while in those, unless thou hast understood with certainty what thou didst not before hold as certain, be unwilling to hold it fast: so I say to the latter, Do not be willing to amend my writings by thine own opinion or disputation, but from the divine text, or by unanswerable reason. If thou apprehendest anything of truth in them, its being there does not make it mine, but by understanding and loving it, let it be both thine and mine; but if thou convictest anything of falsehood, though it have once been mine, in that I

was guilty of the error, yet now by avoiding it let it be neither thine nor mine.

3. Let this third book, then, take its beginning at the point to which the second had reached. For after we had arrived at this, that we desired to show that the Son was not therefore less than the Father, because the Father sent and the Son was sent; nor the Holy Spirit therefore less than both, because we read in the Gospel that He was sent both by the one and by the other; we undertook then to inquire, since the Son was sent thither, where He already was, for He came into the world, and "was in the world;"[1] since also the Holy Spirit was sent thither, where He already was, for "the Spirit of the Lord filleth the world, and that which containeth all things hath knowledge of the voice;"[2] whether the Lord was therefore "sent" because He was born in the flesh so as to be no longer hidden, and, as it were, came forth from the bosom of the Father, and appeared to the eyes of men in the form of a servant; and the Holy Spirit also was therefore "sent," because He too was seen as a dove in a corporeal form,[3] and in cloven tongues, like as of fire;[4] so that, to be sent, when spoken of them, means to go forth to the sight of mortals in some corporeal form from a spiritual hiding-place; which, because the Father did not, He is said only to have sent, not also to be sent. Our next inquiry was, Why the Father also is not sometimes said to be sent, if He Himself was manifested through those corporeal forms which appeared to the eyes of the ancients. But if the Son was manifested at these times, why should He be said to be "sent" so long after, when the fulness of time was come that He should be born of a woman;[5] since, indeed, He was sent before also, viz. when He appeared corporeally in those forms? Or if He were not rightly said to be "sent," except when the Word was made flesh;[6] why should the Holy Spirit be read of as "sent," of whom such an incarnation never took place? But if neither the Father, nor the Son, but the Holy Spirit was manifested through these ancient appearances; why should He too be said to be "sent" now, when He was also sent before in these various

[1] John i. 10. [2] Wisd. i. 7. [3] Matt. iii. 16.
[4] Acts ii. 3. [5] Gal. iv. 4. [6] John i. 14.

manners? Next we subdivided the subject, that it might be handled most carefully, and we made the question threefold, of which one part was explained in the second book, and two remain, which I shall next proceed to discuss. For we have already inquired and determined, that not only the Father, nor only the Son, nor only the Holy Spirit appeared in those ancient corporeal forms and visions, but either indifferently the Lord God, who is understood to be the Trinity itself, or some one person of the Trinity, whichever the text of the narrative might signify, through intimations supplied by the context.

CHAP. I.—*What is to be said thereupon.*

4. Let us, then, continue our inquiry now in order. For under the second head in that division the question occurred, whether the creature was formed for that work only, wherein God, in such way as He then judged it to be fitting, might be manifested to human sight; or whether angels, who already existed, were so sent as to speak in the person of God, assuming a corporeal appearance from the corporeal creature for the purpose of their ministry; or else changing and turning their own body itself, to which they are not subject, but govern it as subject to themselves, into whatever forms they would, that were appropriate and fit for their actions, according to the power given to them by the Creator. And when this part of the question shall have been investigated, so far as God permit, then, lastly, we shall have to see to that question with which we started, viz. whether the Son and the Holy Spirit were also "sent" before; and if it be so, then what difference there is between that sending and the one of which we read in the Gospel; or whether neither of them were sent, except when either the Son was made of the Virgin Mary, or when the Holy Spirit appeared in a visible form, whether as a dove or in tongues of fire.[1]

5. I confess, however, that it reaches further than my purpose can carry me to inquire whether the angels, secretly working by the spiritual quality of their body abiding still in them, assume somewhat from the inferior and more bodily elements, which, being fitted to themselves, they may change and

[1] See above, Book II. chap. vii. n. 13.

turn like a garment into any corporeal appearances they will, and those appearances themselves also real, as real water was changed by our Lord into real wine;[1] or whether they transform their own bodies themselves into that which they would, suitably to the particular act. But it does not signify to the present question which of these it is. And although I be not able to understand these things by actual experience, seeing that I am a man, as the angels do who do these things, and know them better than I know them, viz. how far my body is changeable by the operation of my will; whether it be by my own experience of myself, or by that which I have gathered from others; yet it is not necessary here to say which of these alternatives I am to believe upon the authority of the divine Scriptures, lest I be compelled to prove it, and so my discourse become too long upon a subject which does not concern the present question.

6. Our present inquiry then is, whether the angels were then the agents both in showing those bodily appearances to the eyes of men, and in sounding those words in their ears, when the sensible creature itself, serving the Creator at His beck, was turned for the time into whatever was needful; as it is written in the book of Wisdom, "For the creature that serveth Thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in Thee. Therefore, even then was it altered into all fashions, and was obedient to Thy grace, that nourisheth all things according to the desire of them that longed for Thee."[2] For the power of the will of God reaches through the spiritual creature even to visible and sensible effects of the corporeal creature. For where does not the wisdom of the omnipotent God work that which He wills, which "reacheth from one end to another mightily, and sweetly doth order all things"?[3]

CHAP. II.—*The will of God is the higher cause of all corporeal change. This is shown by an example.*

7. But there is one kind of natural order in the conversion and changeableness of bodies, which, although itself also serves the bidding of God, yet by reason of its unbroken continuity

[1] John ii. 9. [2] Wisd. xvi. 24, 25. [3] Wisd. viii. 1.

has ceased to cause wonder; as is the case, for instance, with those things which are changed either in very short, or at any rate not long, intervals of time, in heaven, or earth, or sea; whether it be in rising, or in setting, or in change of appearance from time to time; while there are other things, which, although arising from that same order, yet are less familiar on account of longer intervals of time. And these things, although the many stupidly wonder at them, yet are understood by those who inquire into this present world, and in the progress of generations become so much the less wonderful, as they are the more often repeated and known by more people. Such are the eclipses of the sun and moon, and some kinds of stars, appearing seldom, and earthquakes, and unnatural births of living creatures, and other similar things; of which not one takes place without the will of God; yet, that it is so, is to most people not apparent. And so the vanity of philosophers has found licence to assign these things also to other causes, true causes perhaps, but proximate ones, while they are not able to see at all the cause that is higher than all others, that is, the will of God; or again to false causes, and to such as are not even put forward out of any diligent investigation of corporeal things and motions, but from their own guess and error.

8. I will bring forward an example, if I can, that this may be plainer. There is, we know, in the human body a certain bulk of flesh, and an outward form, and an arrangement and distinction of limbs, and a temperament of health; and a soul breathed into it governs this body, and that soul a rational one; which, therefore, although changeable, yet can be partaker of that unchangeable wisdom, so that "it may partake thereof in itself;" as it is written in the Psalm concerning all saints, of whom as of living stones is built that Jerusalem which is the mother of us all, eternal in the heavens. For so it is sung, "Jerusalem is builded as a city, that is partaker thereof in itself."[1] For "itself" in that place is understood of that chiefest and unchangeable good, which is God, and of His own wisdom and will. To whom is sung in another place, "Thou shalt change them, and they shall be changed; but Thou art the same."[2]

[1] Ps. cxxii. 3. [2] Ps. cii. 26, 27.

CHAP. III.—*Of the same argument.*

Let us take, then, the case of a wise man, such that his rational soul is already partaker of the unchangeable and eternal truth, so that he consults it about all his actions, nor does anything at all, which he does not by it know ought to be done, in order that by being subject to it and obeying it he may do rightly. Suppose now that this man, upon counsel with the highest reason of the divine righteousness, which he hears with the ear of his heart in secret, and by its bidding, should weary his body by toil in some office of mercy, and should contract an illness; and upon consulting the physicians, were to be told by one that the cause of the disease was overmuch dryness of the body, but by another that it was overmuch moisture; one of the two no doubt would allege the true cause and the other would err, but both would pronounce concerning proximate causes only, that is, corporeal ones. But if the cause of that dryness were to be inquired into, and found to be the self-imposed toil, then we should have come to a yet higher cause, which proceeds from the soul so as to affect the body which the soul governs. Yet neither would this be the first cause, for that doubtless was a higher cause still, and lay in the unchangeable wisdom itself, by serving which in love, and by obeying its ineffable commands, the soul of the wise man had undertaken that self-imposed toil; and so nothing else but the will of God would be found most truly to be the first cause of that illness. But suppose now in that office of pious toil this wise man had employed the help of others to co-operate in the good work, who did not serve God with the same will as himself, but either desired to attain the reward of their own carnal desires, or shunned merely carnal unpleasantnesses;—suppose, too, he had employed beasts of burden, if the completion of the work required such a provision, which beasts of burden would be certainly irrational animals, and would not therefore move their limbs under their burdens because they at all thought of that good work, but from the natural appetite of their own liking, and for the avoiding of annoyance;—suppose, lastly, he had employed bodily things themselves that lack all sense, but were necessary for that work, as *e.g.* corn, and wine, and oil, clothes, or

money, or a book, or anything of the kind;—certainly, in all these bodily things thus employed in this work, whether animate or inanimate, whatever took place of movement, of wear and tear, of reparation, of destruction, of renewal, or of change in one way or another, as places and times affected them; pray, could there be, I say, any other cause of all these visible and changeable facts, except the invisible and unchangeable will of God, using all these, both bad and irrational souls, and lastly bodies, whether such as were inspired and animated by those souls, or such as lacked all sense, by means of that upright soul as the seat of His wisdom, since primarily that good and holy soul itself employed them, which His wisdom had subjected to itself in a pious and religious obedience?

CHAP. IV.—*God uses all creatures as He will, and makes visible things for the manifestation of Himself.*

9. What, then, we have alleged by way of example of a single wise man, although of one still bearing a mortal body and still seeing only in part, may be allowably extended also to a family, where there is a society of such men, or to a city, or even to the whole world, if the chief rule and government of human affairs were in the hands of the wise, and of those who were piously and perfectly subject to God; but because this is not the case as yet (for it behoves us first to be exercised in this our pilgrimage after mortal fashion, and to be taught with stripes by force of gentleness and patience), let us turn our thoughts to that country itself that is above and heavenly, from which we here are pilgrims. For there the will of God, "who maketh His angels spirits, and His ministers a flaming fire,"[1] presiding among spirits which are joined in perfect peace and friendship, and combined in one will by a kind of spiritual fire of charity, as it were in an elevated and holy and secret seat, as in its own house and in its own temple, thence diffuses itself through all things by certain most perfectly ordered movements of the creature; first spiritual, then corporeal; and uses all according to the unchangeable pleasure of its own purpose, whether incorporeal things or things corporeal, whether rational or irrational

[1] Ps. civ. 4.

spirits, whether good by His grace or evil through their own will. But as the more gross and inferior bodies are governed in due order by the more subtle and powerful ones, so all bodies are governed by the living spirit; and the living spirit devoid of reason, by the reasonable living spirit; and the reasonable living spirit that makes default and sins, by the living and reasonable spirit that is pious and just; and that by God Himself, and so the universal creature by its Creator, from whom and through whom and in whom it is also created and established.[1] And so it comes to pass that the will of God is the first and the highest cause of all corporeal appearances and motions. For nothing is done visibly or sensibly, unless either by command or permission from the interior palace, invisible and intelligible, of the supreme Governor, according to the unspeakable justice of rewards and punishments, of favour and retribution, in that far-reaching and boundless commonwealth of the whole creature.

10. If, therefore, the Apostle Paul, although he still bare the burden of the body, which is subject to corruption and presseth down the soul,[2] and although he still saw only in part and in an enigma,[3] wishing to depart and be with Christ,[4] and groaning within himself, waiting for the adoption, to wit, the redemption of his body,[5] yet was able to preach the Lord Jesus Christ significantly, in one way by his tongue, in another by epistle, in another by the sacrament of His body and blood (since, certainly, we do not call either the tongue of the apostle, or the parchments, or the ink, or the significant sounds which his tongue uttered, or the alphabetical signs written on skins, the body and blood of Christ; but that only which we take of the fruits of the earth and consecrate by mystic prayer, and then receive duly to our spiritual health in memory of the passion of our Lord for us: and this, although it is brought by the hands of men to that visible form, yet is not sanctified to become so great a sacrament, except by the Spirit of God working invisibly; since God works everything that is done in that work through corporeal movements, by setting in motion primarily the invisible things of His servants, whether

[1] Col. i. 16. [2] Wisd. ix. 15. [3] 1 Cor. xiii. 12.
[4] Phil. i. 23. [5] Rom. viii. 23.

the souls of men, or the services of hidden spirits subject to Himself): what wonder if also in the creature of heaven and earth, of sea and air, God works the sensible and visible things which He wills, in order to signify and manifest Himself in them, as He Himself knows it to be fitting, without any appearing of His very substance itself, whereby He is, which is altogether unchangeable, and more inwardly and secretly exalted than all spirits whom He has created?

CHAP. V.—*Why miracles are not usual works.*

11. For since the divine power administers the whole spiritual and corporeal creature, the waters of the sea are summoned and poured out upon the face of the earth on certain days of every year. But when this was done at the prayer of the holy Elijah; in that so continued and long a course of fair weather had gone before, that men were famished; and because at that very hour, in which the servant of God prayed, the air itself had not, by any moist aspect, put forth signs of the coming rain; the divine power was apparent in the great and rapid showers that followed, and by which that miracle was granted and dispensed.[1] In like manner, God works ordinarily through thunders and lightnings: but because these were wrought in an unusual manner on Mount Sinai, and those sounds were not uttered with a confused noise, but so that it appeared by most sure proofs that certain intimations were given by them, they were miracles.[2] Who draws up the sap through the root of the vine to the bunch of grapes, and makes the wine, except God; who, while man plants and waters, Himself giveth the increase?[3] But when, at the command of the Lord, the water was turned into wine with an extraordinary quickness, the divine power was made manifest, by the confession even of the foolish.[4] Who ordinarily clothes the trees with leaves and flowers except God? Yet, when the rod of Aaron the priest blossomed, the Godhead in some way conversed with doubting humanity.[5] Again, the earthy matter certainly serves in common to the production and formation both of all kinds of wood and of the flesh of all ani-

[1] 1 Kings xviii. 45. [2] Ex. xix. 6. [3] 1 Cor. iii. 7.
[4] John ii. 9. [5] Num. xvii. 8.

mals: and who makes these things, but He who said, Let the earth bring them forth;[1] and who governs and guides by the same word of His, those things which He has created? Yet, when He changed the same matter out of the rod of Moses into the flesh of a serpent, immediately and quickly, that change, which was unusual, although of a thing which was changeable, was a miracle.[2] But who is it that gives life to every living thing at its birth, unless He who gave life to that serpent also for the moment, as there was need?

CHAP. VI.—*Diversity alone makes a miracle.*

And who is it that restored to the corpses their proper souls when the dead rose again,[3] unless He who gives life to the flesh in the mother's womb, in order that they may come into being who yet are to die? But when such things happen in a continuous kind of river of ever-flowing succession, passing from the hidden to the visible, and from the visible to the hidden, by a regular and beaten track, then they are called natural; when, for the admonition of men, they are thrust in by an unusual changeableness, then they are called miracles.

CHAP. VII.—*Great miracles wrought by magic arts.*

12. I see here what may occur to a weak judgment, namely, why such miracles are wrought also by magic arts; for the wise men of Pharaoh likewise made serpents, and did other like things. Yet it is still more a matter of wonder, how it was that the power of those magicians, which was able to make serpents, when it came to very small flies, failed altogether. For the lice, by which third plague the proud people of Egypt were smitten, are very short-lived little flies; yet there certainly the magicians failed, saying, "This is the finger of God."[4] And hence it is given us to understand that not even those angels and powers of the air that transgressed, who have been thrust down into that lowest darkness, as into a peculiar prison, from their habitation in that lofty ethereal purity, through whom magic arts have whatever power they have, can do anything except by power given from above. Now that power is given either to deceive the deceitful, as it was

[1] Gen. i. 24. [2] Ex. iv. 3. [3] Ezek. xxxvii. 1-10. [4] Ex. vii. and viii.

given against the Egyptians, and against the magicians also themselves, in order that in the seducing of those spirits they might seem admirable by whom they were wrought, but to be condemned by the truth of God; or for the admonishing of the faithful, lest they should desire to do anything of the kind as though it were a great thing, for which reason they have been handed down to us also by the authority of Scripture; or lastly, for the exercising, proving, and manifesting of the patience of the righteous. For it was not by any small power of visible miracles that Job lost all that he had, and both his children and his bodily health itself.[1]

CHAP. VIII.—*God alone creates those things which are changed by magic art.*

13. Yet it is not on this account to be thought that the matter of visible things is subservient to the bidding of those wicked angels; but rather to that of God, by whom this power is given, just so far as He, who is unchangeable, determines in His lofty and spiritual abode to give it. For water and fire and earth are subservient even to wicked men, who are condemned to the mines, in order that they may do therewith what they will, but only so far as is permitted. Nor, in truth, are those evil angels to be called creators, because by their means the magicians, withstanding the servant of God, made frogs and serpents; for it was not they who created them. But, in truth, some hidden seeds of all things that are born corporeally and visibly, are concealed in the corporeal elements of this world. For those seeds that are visible at once to our eyes from fruits and living things, are quite distinct from the hidden seeds of those former seeds; whence, at the bidding of the Creator, the water produced the first swimming creatures and fowl, and the earth the first buds after their kind, and the first living creatures after their kind.[2] For neither at that time were those seeds so drawn forth into products of these several kinds, as that the power of production was exhausted in those products; but for the most part, suitable combinations of circumstances are wanting, whereby they may be enabled to burst forth and complete their species. For, consider, the very least shoot is a seed; for, if fitly consigned to the earth, it produces

[1] Job i. and ii. [2] Gen. i. 20-25.

a tree. But of this shoot there is a yet more subtle seed in some grain of the same species, and this so far visible to us. But of this grain also there is further still a seed, which, although we are unable to see with our eyes, yet we can conjecture its existence from our reason; because, except there were some such power in those elements, there would not so generally be produced from the earth things which had not been sown there; nor yet so many animals, without any previous commixture of male and female; whether on the land, or in the water, which yet grow, and by commingling bring forth others, while themselves sprang up without any union of parents. And certainly bees do not conceive the seeds of their young by commixture, but gather them as they lie scattered over the earth with their mouth. For the Creator of these invisible seeds is the Creator of all things Himself: since whatever comes forth to our sight by being born, receives the first beginnings of its course from hidden seeds, and takes the successive increments of its proper size and its distinctive forms from these as it were original rules. As therefore we do not call parents the creators of men, nor farmers the creators of corn,—although it is by the outward application of their actions that the goodness of God operates within for the creating these things;—so it is not right to think not only the bad but even the good angels to be creators, if, through the subtilty of their perception and body, they know the seeds of things which to us are more hidden, and scatter them secretly through fit temperings of the elements, and so furnish opportunities of producing things, and of accelerating their increase. But neither do the good angels do these things, except as far as God commands, nor do the evil ones do them wrongfully, except as far as He righteously permits. For the malice of the wicked one makes his own will wrongful; but the power he receives he receives rightfully, whether for his own punishment, or, in the case of others, for the punishment of the wicked, or for the praise of the good.

14. Accordingly, the Apostle Paul, distinguishing God creating and forming within, from the works of the creature which are applied from without, and drawing a similitude

from agriculture, says, "I planted, Apollos watered; but God gave the increase."[1] As, therefore, in the case of life itself, no one except God can work justification in our minds, yet men also are able to preach the gospel as an outward means, not only the good in sincerity, but also the evil by accident;[2] so in the creation of visible things it is God that works from within; but the exterior operations, whether of good or bad, of angels or men, or even of any kind of animal, according to His own absolute power, and to the distribution of faculties, and the several appetites for things pleasant, which He Himself has imparted, are applied by Him to that nature of things wherein He creates all things, in like manner as agriculture is to the soil. Wherefore I can no more call the bad angels, evoked by magic arts, the creators of the frogs and serpents, than I can say that bad men were creators of the corn crop, which I see to have sprung up through their labour.

15. Just as Jacob, again, was not the creator of the colours in the flocks, because he placed the various coloured rods for the several mothers, as they drank, to look at in conceiving.[3] Yet neither were the cattle themselves creators of the variety of their own offspring; because the variegated image, impressed through their eyes by the contemplating of the varied rods, clave to their soul, but could only affect the body that was animated by the spirit thus affected through sympathy with this commingling, so far as to stain with colour the tender beginnings of their offspring. For that they are so affected from themselves, whether the soul from the body, or the body from the soul, arises in truth from suitable reasons, which immutably exist in that highest wisdom of God Himself, which no extent of place contains; and which, while it is itself unchangeable, yet quits not one even of those things which are changeable, because there is not one of them that is not created by itself. For it was the unchangeable and invisible reason of the wisdom of God, by which all things are created, which caused not rods, but cattle, to be born from cattle; but that the colour of the cattle conceived should be in any degree influenced by the variety of the rods, came to pass through the

[1] 1 Cor. iii. 6. [2] Phil. i. 18. [3] Gen. xxx. 41.

soul of the pregnant cattle being affected through their eyes from without, and so according to its own measure drawing inwardly within itself the rule of formation, which it received from the innermost power of its own Creator. How great, however, may be the power of the soul in affecting and changing corporeal substance (although certainly it cannot be called the creator of the body, because every cause of changeable and sensible substance, and all its measure and number and weight, by which are brought to pass both its being at all and its being of such and such a nature, arise from the intelligible and unchangeable life, which is above all things, and which reaches even to the most distant and earthly things), is a very copious subject, and one not now necessary. But I thought the act of Jacob about the cattle should be noticed, for this reason, viz. in order that it might be perceived that, if the man who thus placed those rods cannot be called the creator of the colours in the lambs and kids; nor yet even the souls themselves of the mothers, which coloured the seeds conceived in the flesh by the image of variegated colour, conceived through the eyes of the body, so far as nature permitted it; much less can it be said that the creators of the frogs and serpents were the bad angels, through whom the magicians of Pharaoh then made them.

CHAP. IX.—*The original cause of all things is from God.*

16. For it is one thing to make and administer the creature from the innermost and highest turning-point of causation, which He alone does who is God the Creator; but quite another thing to apply some operation from without in proportion to the strength and faculties assigned to each by Him, that that which is created may come forth into being at this time or at that, and in this or that way. For all these things in the way of original and beginning have already been created in a kind of texture of the elements, but they come forth when they get the opportunity. For as mothers are pregnant with young, so the world itself is pregnant with the causes of things that are born; which are not created in it, except from that highest essence, where nothing either springs up or dies, either begins to be or ceases. But the applying from without of adventitious

causes, which, although they are not natural, yet are to be applied according to nature, in order that those things which are contained and hidden in the secret bosom of nature may break forth and be outwardly created in some way by the unfolding of the proper measures and numbers and weights which they have received in secret from Him "who has ordered all things in measure and number and weight:"[1] this is not only in the power of bad angels, but also of bad men, as I have shown above by the example of agriculture.

17. But lest the somewhat different condition of animals should trouble any one, in that they have the breath of life with the sense of desiring those things that are according to nature, and of avoiding those things that are contrary to it; we must consider also, how many men there are who know from what herbs or flesh, or from what juices or liquids you please, of whatever sort, whether so placed or so buried, or so bruised or so mixed, this or that animal is commonly born; yet who can be so foolish as to dare to call himself the creator of these animals? Is it, therefore, to be wondered at, if just as any, the most worthless of men, can know whence such or such worms and flies are produced; so the evil angels in proportion to the subtlety of their perceptions discern in the more hidden seeds of the elements whence frogs and serpents are produced, and so through certain and known opportune combinations applying these seeds by secret movements, cause them to be created, but do not create them? Only men do not marvel at those things that are usually done by men. But if any one chance to wonder at the quickness of those growths, in that those living beings were so quickly made, let him consider how even this may be brought about by men in proportion to the measure of human capability. For whence is it that the same bodies generate worms more quickly in summer than in winter, or in hotter than in colder places? Only these things are applied by men with so much the more difficulty, in proportion as their earthly and sluggish members are wanting in subtlety of perception, and in rapidity of bodily motion. And hence it arises that in the case of any kind of angels, in proportion as it is easier for them to draw out the proximate

[1] Wisd. xi. 20.

causes from the elements, so much the more marvellous is their rapidity in works of this kind.

18. But He only is the creator who is the chief former of these things. Neither can any one be this, unless He with whom primarily rests the measure, number, and weight of all things existing; and He is God the one Creator, by whose unspeakable power it comes to pass, also, that what these angels were able to do if they were permitted, they are therefore not able to do because they are not permitted. For there is no other reason why they who made frogs and serpents were not able to make the most minute flies, unless because the greater power of God was present prohibiting them, through the Holy Spirit; which even the magicians themselves confessed, saying, "This is the finger of God."[1] But what they are able to do by nature, yet cannot do, because they are prohibited; and what the very condition of their nature itself does not suffer them to do; it is difficult, nay, impossible, for man to search out, unless through that gift of God which the apostle mentions when he says, "To another the discerning of spirits."[2] For we know that a man can walk, yet that he cannot do so if he is not permitted; but that he cannot fly, even if he be permitted. So those angels, also, are able to do certain things if they are permitted by more powerful angels, according to the supreme commandment of God; but cannot do certain other things, not even if they are permitted by them; because He does not permit from whom they have received such and such a measure of natural powers: who, even by His angels, does not usually permit what He has given them power to be able to do.

19. Excepting, therefore, those corporeal things which are done in the order of nature in a perfectly usual series of times, as *e.g.* the rising and setting of the stars, the generations and deaths of animals, the innumerable diversities of seeds and buds, the vapours and the clouds, the snow and the rain, the lightnings and the thunder, the thunderbolts and the hail, the winds and the fire, cold and heat, and all like things; excepting also those which in the same order of nature occur rarely, such as eclipses, unusual appearances of stars, and

[1] Ex. vii. 12, and viii. 7, 18, 19. [2] 1 Cor. xii. 10.

monsters, and earthquakes, and such like;—excepting, I say, all these, of which indeed the first and chief cause is only the will of God; whence also in the Psalm, when some things of this kind had been mentioned, "Fire and hail, snow and vapour, stormy wind;" lest any one should think those to be brought about either by chance or only from corporeal causes, or even from such as are spiritual, but exist apart from the will of God, it is added immediately, "fulfilling His word."[1]

CHAP. X.—*In how many ways the creature is to be taken by way of sign. The Eucharist.*

Omitting, however, all these things as I just now said, there are some also of another kind; which, although from the same corporeal substance, are yet brought within reach of our senses in order to announce something from God, and these are properly called miracles and signs; yet is not the person of God Himself assumed in all things which are announced to us by the Lord God. When, however, that person is assumed, it is sometimes made manifest as an angel; sometimes in that form which is not an angel in his own proper being, although it is ordered and ministered by an angel. Again, when it is assumed in that form which is not an angel in his own proper being; sometimes in this case it is a body itself already existing, assumed after some kind of change, in order to make that message manifest; sometimes it is one that comes into being for the purpose, and that being accomplished, is discarded. Just as, also, when men are the messengers, sometimes they speak the words of God in their own person, as when it is premised, "The Lord said," or, "Thus saith the Lord,"[2] or any other such phrase, but sometimes without any such prefix, they take upon themselves the very person of God, as *e.g.*: "I will instruct thee, and teach thee in the way wherein thou shalt go:"[3] so, not only in word, but also in act, the signifying of the person of God is imposed upon the prophet, in order that he may bear that person in the ministering of the prophecy; just as he, for instance, bore that person who divided his garment into twelve parts, and gave ten of them to the servant of King Solomon, to the future king of Israel.[4] Sometimes, also, a thing which was not a prophet in his own

[1] Ps. cxlviii. 8. [2] Jer. xxxi. 1, 2. [3] Ps. xxxii. 8. [4] 1 Kings xi. 30, 31.

proper self, and which existed already among earthly things, was assumed in order to signify this; as Jacob, when he had seen the dream, upon waking up did with the stone, which when asleep he had under his head.[1] Sometimes a thing is made in the same kind, for the mere purpose; so as either to continue a little while in existence, as that brazen serpent was able to do which was lifted up in the wilderness,[2] and as written records are able to do likewise; or so as to pass away after having accomplished its ministry, as the bread made for the purpose is consumed in the receiving of the sacrament.

20. But because these things are known to men, in that they are done by men, they may well meet with reverence as being holy things, but they cannot cause wonder as being miracles. And therefore those things which are done by angels are the more wonderful to us, in that they are more difficult and more unknown; but they are known and easy to them as being their own actions. An angel speaks in the person of God to man, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob;" the Scripture having said just before, "The angel of the Lord appeared to him."[3] And a man also speaks in the person of God, saying, "Hear, O my people, and I will testify unto thee, O Israel: I am the Lord thy God."[4] A rod was taken to serve as a sign, and was changed into a serpent by angelical power;[5] but although that power is wanting to man, yet a stone was taken also by man for a similar sign.[6] There is a wide difference between the deed of the angel and the deed of the man. The former is both to be wondered at and to be understood, the latter only to be understood. That which is understood from both, is perhaps one and the same; but those things from which it is understood, are different. Just as if the name of God were written both in gold and in ink; the former would be the more precious, the latter the more worthless; yet that which is signified in both is one and the same. And although the serpent that came from Moses' rod signified the same thing as Jacob's stone, yet Jacob's stone signified something better than did the serpents of the magicians. For as the anointing

[1] Gen. xxviii. 18. [2] Num. xxi. 9. [3] Ex. iii. 6, 2.
[4] Ps. lxxxi. 8, 10. [5] Ex. vii. 10. [6] Gen. xxviii. 18.

of the stone signified Christ in the flesh, in which He was anointed with the oil of gladness above His fellows;[1] so the rod of Moses, turned into a serpent, signified Christ Himself made obedient unto death, even the death of the cross.[2] Whence it is said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life;"[3] just as by gazing on that serpent which was lifted up in the wilderness, they did not perish by the bites of the serpents. For "our old man is crucified with Him, that the body of sin might be destroyed."[4] For by the serpent death is understood, which was wrought by the serpent in paradise,[5] the mode of speech expressing the effect by the efficient. Therefore the rod passed into the serpent, Christ into death; and the serpent again into the rod, whole Christ with His body into the resurrection; which body is the Church;[6] and this shall be in the end of time, signified by the tail, which Moses held, in order that it might return into a rod.[7] But the serpents of the magicians, like those who are dead in the world, unless by believing in Christ they shall have been as it were swallowed up by,[8] and have entered into, His body, will not be able to rise again in Him. Jacob's stone, therefore, as I said, signified something better than did the serpents of the magicians; yet the deed of the magicians was much more wonderful. But these things in this way are no hindrance to the understanding of the matter; just as if the name of a man were written in gold, and that of God in ink.

21. What man, again, knows how the angels made or took those clouds and fires in order to signify the message they were bearing, even if we supposed that the Lord or the Holy Spirit was manifested in those corporeal forms? Just as infants do not know of that which is placed upon the altar and consumed after the performance of the holy celebration, whence or in what manner it is made, or whence it is taken for religious use. And if they were never to learn from their own experience or that of others, and never to see that species

[1] Ps. xlv. 7. [2] Phil. ii. 9. [3] John iii. 14, 15. [4] Rom. vi. 6.
[5] Gen. iii. [6] Col. i. 24. [7] Ex. iv. 4. [8] Ex. vii. 12.

of thing except during the celebration of the sacrament, when it is being offered and given; and if it were told them by the most weighty authority whose body and blood it is; they will believe nothing else, except that the Lord absolutely appeared in this form to the eyes of mortals, and that that liquid actually flowed from the piercing of a side,[1] which resembled this. But it is certainly a useful caution to myself, that I should remember what my own powers are, and admonish my brethren that they also remember what theirs are, lest human infirmity pass on beyond what is safe. For how the angels do these things, or rather, how God does these things by His angels, and how far He wills them to be done even by the bad angels, whether by permitting, or commanding, or compelling, from the hidden seat of His own supreme power; this I can neither penetrate by the sight of the eyes, nor make clear by assurance of reason, nor be carried on to comprehend it by reach of intellect, so as to speak thereupon to all questions that may be asked respecting these matters, as certainly as if I were an angel, or a prophet, or an apostle. "For the thoughts of mortal men are miserable, and our devices are but uncertain. For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind, that museth upon many things. And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us; but the things that are in heaven, who hath searched out?" But because it goes on to say, "And Thy counsel who hath known, except Thou give wisdom, and send Thy Holy Spirit from above;"[2] therefore we refrain indeed from searching out the things which are in heaven, under which kind are contained both angelical bodies according to their proper dignity, and any corporeal action of those bodies; yet, according to the Spirit of God sent to us from above, and to His grace imparted to our minds, I dare to say confidently, that neither God the Father, nor His Word, nor His Spirit, which is the one God, is in any way changeable in regard to that which He is, and whereby He is that which He is; and much less is in this regard visible. Since there are no doubt some things changeable, yet not visible, as are our thoughts, and memories, and

[1] John xix. 34. [2] Wisd. ix. 14–17.

wills, and the whole incorporeal creature; but there is nothing that is visible that is not also changeable.

CHAP. XI.—*The Essence of God never appeared in itself. Divine appearances to the fathers wrought by the ministry of angels. An objection drawn from the mode of speech removed. That the appearing of God to Abraham himself, just as that to Moses, was wrought by angels. The same thing is proved by the Law being given to Moses by angels. What has been said in this book, and what remains to be said in the next.*

Wherefore the substance, or, if it is better so to say, the essence of God, wherein we understand, in proportion to our measure, in however small a degree, the Father, the Son, and the Holy Spirit, since it is in no way changeable, can in no way in its proper self be visible.

22. It is manifest, accordingly, that all those appearances to the fathers, when God was presented to them according to His own dispensation, suitable to the times, were wrought through the creature. And if we cannot discern in what manner He wrought them by ministry of angels, yet we say that they were wrought by angels; but not from our own power of discernment, lest we should seem to any one to be wise beyond our measure, whereas we are wise so as to think soberly, as God hath dealt to us the measure of faith;[1] and we believe, and therefore speak.[2] For the authority is extant of the divine Scriptures, from which our reason ought not to turn aside; nor by leaving the solid support of the divine utterance, to fall headlong over the precipice of its own surmisings, in matters wherein neither the perceptions of the body rule, nor the clear reason of the truth shines forth. Now, certainly, it is written most clearly in the Epistle to the Hebrews, when the dispensation of the New Testament was to be distinguished from the dispensation of the Old, according to the fitness of ages and of times, that not only those visible things, but also the word itself, was wrought by angels. For it is said thus: "But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"[3] Whence it appears that all those things were not only wrought by angels, but wrought

[1] Rom. xii. 3. [2] 2 Cor. iv. 13. [3] Heb. i. 13, 14.

also on our account, that is, on account of the people of God, to whom is promised the inheritance of eternal life. As it is written also to the Corinthians, "Now all these things happened unto them in a figure: and they are written for our admonition, upon whom the ends of the world are come."[1] And then, demonstrating by plain consequence that as at that time the word was spoken by the angels, so now by the Son; "Therefore," he says, "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" And then, as though you asked, What salvation?—in order to show that he is now speaking of the New Testament, that is, of the word which was spoken not by angels, but by the Lord, he says, "Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will."[2]

23. But some one may say, Why then is it written, "The Lord said to Moses;" and not, rather, The angel said to Moses? Because, when the crier proclaims the words of the judge, it is not usually written in the record, so and so the crier said, but so and so the judge. In like manner also, when the holy prophet speaks, although we say, The prophet said, we mean nothing else to be understood than that the Lord said; and if we were to say, The Lord said, we should not put the prophet aside, but only intimate who spake by him. And, indeed, these Scriptures often reveal the angel to be the Lord, of whose speaking it is from time to time said, "the Lord said," as we have shown already. But on account of those who, since the Scripture in that place specifies an angel, will have the Son of God Himself and in Himself to be understood, because He is called an angel by the prophet, as announcing the will of His Father and of Himself; I have therefore thought fit to produce a plainer testimony from this epistle, where it is not said by an angel, but "by angels."

[1] 1 Cor. x. 11. [2] Heb. ii. 1–4.

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24. For Stephen, too, in the Acts of the Apostles, relates these things in that manner in which they are also written in the Old Testament: "Men, brethren, and fathers, hearken," he says; "The God of glory appeared unto our father Abraham, when he was in Mesopotamia."[1] But lest any one should think that the God of glory appeared then to the eyes of any mortal in that which He is in Himself, he goes on to say that an angel appeared to Moses. "Then fled Moses," he says, "at that saying, and was a stranger in the land of Midian, where he begat two sons. And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet,"[2] etc. Here, certainly, he speaks both of angel and of Lord; and of the same as the God of Abraham, and the God of Isaac, and the God of Jacob; as is written in Genesis.

25. Can there be any one who will say that the Lord appeared to Moses by an angel, but to Abraham by Himself? Let us not ask this question from Stephen, but from the book itself, whence Stephen took his narrative. For, pray, because it is written, "And the Lord God said unto Abraham;"[3] and a little after, "And the Lord God appeared unto Abraham;"[4] were these things, for this reason, not done by angels? Whereas it is said in like manner in another place, "And the Lord appeared to him in the plains of Mamre, as he sat in the tent door in the heat of the day;" and yet it is added immediately, "And he lift up his eyes and looked, and, lo, three men stood by him:"[5] of whom we have already spoken. For how will these people, who either will not rise from the words to the meaning, or easily throw themselves down from the meaning to the words,—how, I say, will they be able to explain that God was seen in three men, except they confess that they were angels, as that which follows also shows?

[1] Acts vii. 2. [2] Ex. ii. 15 and iii. 7, and Acts vii. 29–33.
[3] Gen. xii. 1. [4] Gen. xvii. 1. [5] Gen. xviii. 1, 2.

Because it is not said an angel spoke or appeared to him, will they therefore venture to say that the vision and voice granted to Moses was wrought by an angel because it is so written, but that God appeared and spake in His own substance to Abraham because there is no mention made of an angel? What of the fact, that even in respect to Abraham an angel is not left unmentioned? For when his son was ordered to be offered up as a sacrifice, we read thus: "And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains that I will tell thee of." Certainly God is here mentioned, not an angel. But a little afterwards Scripture hath it thus: "And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him." What can be answered to this? Will they say that God commanded that Isaac should be slain, and that an angel forbade it? and further, that the father himself, in opposition to the decree of God, who had commanded that he should be slain, obeyed the angel, who had bidden him spare him? Such an interpretation is to be rejected as absurd. Yet not even for it, gross and abject as it is, does Scripture leave any room, for it immediately adds: "For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, on account of me."[1] What is "on account of me," except on account of Him who had commanded him to be slain? Was then the God of Abraham the same as the angel, or was it not rather God by an angel? Consider what follows. Here, certainly, already an angel has been most clearly spoken of; yet notice the context: "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place, The Lord saw:[2] as it is

[1] Propter me. [2] Dominus vidit.

said to this day, In the mount the Lord was seen."[1] Just as that which a little before God said by an angel, "For now I know that thou fearest God;" not because it was to be understood that God then came to know, but that He brought it to pass that through God Abraham himself came to know what strength of heart he had to obey God, even to the sacrificing of his only son: after that mode of speech in which the effect is signified by the efficient,—as cold is said to be lazy, because it makes men lazy; so that He was therefore said to know, because He had made Abraham himself to know, who might well have not discerned the firmness of his own faith, had it not been proved by such a trial. So here, too, Abraham called the name of the place "The Lord saw," that is, caused Himself to be seen. For he goes on immediately to say, "As it is said to this day, In the mount the Lord was seen." Here you see the same angel is called Lord: wherefore, unless because the Lord spake by the angel? But if we pass on to that which follows, the angel altogether speaks as a prophet, and reveals expressly that God is speaking by the angel. "And the angel of the Lord," he says, "called unto Abraham out of heaven the second time, and said, By myself I have sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son, on account of me,"[2] etc. Certainly these words, viz. that he by whom the Lord speaks should say, "Thus saith the Lord," are commonly used by the prophets also. Does the Son of God say of the Father, "The Lord saith," while He Himself is that Angel of the Father? What then? Do they not see how hard pressed they are about these three men who appeared to Abraham, when it had been said before, "The Lord appeared to him?" Were they not angels because they are called men? Let them read Daniel, saying, "Behold the man Gabriel."[3]

26. But why do we delay any longer to stop their mouths by another most clear and most weighty proof, where not an angel in the singular nor men in the plural are spoken of, but simply angels; by whom not any particular word was wrought, but the Law itself is most distinctly declared to be given; which certainly none of the faithful doubts that God gave to Moses for

[1] Dominus visus est. [2] Gen. xxii. [3] Dan. ix. 21.

the control of the children of Israel, or yet, that it was given by angels. So Stephen speaks: "Ye stiff-necked," he says, "and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the Law by the disposition of angels,[1] and have not kept it."[2] What is more evident than this? What more strong than such an authority? The Law, indeed, was given to that people by the disposition of angels; but the advent of our Lord Jesus Christ was by it prepared and pre-announced; and He Himself, as the Word of God, was in some wonderful and unspeakable manner in the angels, by whose disposition the Law itself was given. And hence He said in the Gospel, "For had ye believed Moses, ye would have believed me; for he wrote of me."[3] Therefore then the Lord was speaking by the angels; and the Son of God, who was to be the Mediator of God and men, from the seed of Abraham, was preparing His own advent by the angels, that He might find some by whom He would be received, confessing themselves guilty, whom the Law unfulfilled had made transgressors. And hence the apostle also says to the Galatians, "Wherefore then serveth the Law? It was added because of transgressions, till the seed should come to whom the promise was made, which [seed] was ordered[4] through angels in the hand of a mediator;"[5] that is, ordered through angels in His own hand. For He was not born by limitation, but by power. But you learn in another place that he does not mean any one of the angels as a mediator, but the Lord Jesus Christ Himself, in so far as He deigned to be made man: "For there is one God," he says, "and one Mediator between God and man, the man Christ Jesus."[6] Hence that passover in the killing of the lamb:[7] hence all those things which are figuratively spoken in the Law, of Christ to come in the flesh, and to suffer, but also to rise again, which Law was given by the disposition of angels;

[1] In edictis angelorum.
[2] Acts vii. 51-53.
[3] John v. 46.
[4] Dispositum.
[5] Gal. iii. 19.
[6] 1 Tim. ii. 5.
[7] Ex. xii.

in which angels was certainly the Father, and the Son, and the Holy Spirit; and in which sometimes the Father, sometimes the Son, and sometimes the Holy Spirit, sometimes, without any distinction of person, God was figuratively signified by them, although appearing in visible and sensible forms, yet by His own creature, not by His substance, in order to the seeing of which hearts are cleansed through all those things which are seen by the eyes and heard by the ears.

27. But now, as I think, that which we had undertaken to show in this book has been sufficiently discussed and demonstrated, according to our capacity; and it has been established, both by probable reason, so far as a man, or rather, so far as I am able, and by strength of authority, so far as the divine declarations from the Holy Scriptures have been made clear, that those words and bodily appearances which were given to these ancient fathers of ours before the incarnation of the Saviour, when God was said to appear, were wrought by angels: whether themselves speaking or doing something in the person of God, as we have shown that the prophets also were wont to do, or assuming from the creature that which they themselves were not, wherein God might be shown in a figure to men; which manner of figure also, Scripture teaches by many examples, that the prophets, too, did not omit. It remains, therefore, now for us to consider,—since both in the Lord as born of a virgin, and in the Holy Spirit descending in a corporeal form like a dove,[1] and in the tongues like as of fire, which appeared with a sound from heaven on the day of Pentecost, after the ascension of the Lord,[2] it was not the Word of God Himself by His own substance, in which He is equal and co-eternal with the Father, nor the Spirit of the Father and of the Son by His own substance, in which He Himself also is equal and co-eternal with both, but assuredly a creature, such as could be formed and exist in these fashions, which appeared to corporeal and mortal senses,—it remains, I say, to consider what difference there is between these manifestations and those which were proper to the Son of God and to the Holy Spirit, although wrought by the visible creature; which subject we shall more conveniently begin in another book.

[1] Matt. iii. 16. [2] Acts ii. 1-4

BOOK FOURTH.

EXPLAINS FOR WHAT THE SON OF GOD WAS SENT, VIZ. THAT BY CHRIST'S DYING FOR SINNERS, WE WERE TO BE CONVINCED HOW GREAT IS GOD'S LOVE FOR US, AND ALSO WHAT MANNER OF MEN WE ARE WHOM HE LOVED. THAT THE WORD CAME IN THE FLESH, TO THE PURPOSE ALSO OF ENABLING US TO BE SO CLEANSED AS TO CONTEMPLATE AND CLEAVE TO GOD. THAT OUR DOUBLE DEATH WAS ABOLISHED BY HIS DEATH, BEING ONE AND SINGLE. AND HEREUPON IS DISCUSSED, HOW THE SINGLE OF OUR SAVIOUR HARMONIZES TO SALVATION WITH OUR DOUBLE; AND THE PERFECTION IS TREATED AT LENGTH OF THE SENARY NUMBER, TO WHICH THE RATIO ITSELF OF SINGLE TO DOUBLE IS REDUCIBLE. THAT ALL ARE GATHERED TOGETHER FROM MANY INTO ONE BY THE ONE MEDIATOR OF LIFE, VIZ. CHRIST, THROUGH WHOM ALONE IS WROUGHT THE TRUE CLEANSING OF THE SOUL. FURTHER IT IS DEMONSTRATED THAT THE SON OF GOD, ALTHOUGH MADE LESS BY BEING SENT, ON ACCOUNT OF THE FORM OF A SERVANT WHICH HE TOOK, IS NOT THEREFORE LESS THAN THE FATHER ACCORDING TO THE FORM OF GOD, BECAUSE HE WAS SENT BY HIMSELF; AND THAT THE SAME ACCOUNT IS TO BE GIVEN OF THE SENDING OF THE HOLY SPIRIT.

PREFACE.—*The knowledge of God is to be sought from God.*

1. The knowledge of things terrestrial and celestial is commonly thought much of by men. Yet those doubtless judge better who prefer to that knowledge, the knowledge of themselves; and that mind is more praiseworthy which knows even its own weakness, than that which, without regard to this, searches out, and even comes to know, the ways of the stars, or which holds fast such knowledge already acquired, while ignorant of the way by which itself to enter into its own proper health and strength. But if any one has already become awake towards God, kindled by the warmth of the Holy Spirit, and in the love of God has become vile in his own eyes; and through wishing, yet not having strength to come in unto Him, and through the light He gives, has given heed to himself, and has found himself, and has learned that his own sickliness cannot mingle with His purity; and feels it sweet to weep and to entreat Him, that again and again He will have compassion, until he have put off all his wretched-

ness; and to pray confidently, as having already received of free gift the pledge of salvation through his only Saviour and Enlightener of man: such an one, so acting, and so lamenting, knowledge does not puff up, because charity edifieth;[1] for he has preferred knowledge to knowledge, he has preferred to know his own weakness, rather than to know the walls of the world, the foundations of the earth, and the pinnacles of heaven. And by obtaining this knowledge, he has obtained also sorrow;[2] but sorrow for his own straying away from the desire of reaching his own proper country, and the Creator of it, his own blessed God. And if among men such as these, in the family of Thy Christ, O Lord my God, I groan among Thy poor, give me out of Thy bread to answer men who do not hunger and thirst after righteousness, but are sated and abound.[3] But it is the vain image of those things that has sated them, not Thy truth, which they have repelled and shrunk from, and so fall into their own vanity. I for my part feel to how many figments the human heart gives birth. And what is my own heart but a human heart? But for this I pray the God of my heart that I may not cast forth into these writings any of these figments for solid truths, but that there may pass into them whatever could so pass by my means, from thence, whence the breath of His truth is breathed upon me; cast out though I am from the sight of His eyes,[4] and striving from afar to return by the way which the divinity of His only-begotten Son has made by His humanity. And this truth, changeable though I am, I so far drink in, as far as in it I see nothing changeable: neither in place and time, as is the case with bodies; nor in time alone, and in a certain sense place, as with the thoughts of our own spirits; nor in time alone, and not even in any semblance of place, as with some of the reasonings of our own minds. For the essence of God, whereby He is, has altogether nothing changeable, neither in eternity, nor in truth, nor in will; since there truth is eternal, love eternal; and there love is true, eternity true; and there eternity is loved, and truth is loved.

[1] 1 Cor. viii. 1. [2] Eccles. i. 18. [3] Matt. v. 6. [4] Ps. xxxi. 22.

CHAP. I.—*We are made perfect by acknowledgment of our own weakness. The Incarnate Word dispels our darkness.*

2. But whereas we are exiled from the unchangeable joy, yet neither cut off nor torn away from it, so that we should not seek eternity, truth, blessedness, even in those changeable and temporal things (for we wish neither to die, nor to be deceived, nor to be troubled); visions have been sent to us from heaven suitable to our state of pilgrimage, in order to remind us that what we seek is not here, but that from this pilgrimage we must return thither, whence unless we depended we should not here seek these things. And first we have had to be persuaded how much God loved us, lest from despair we should not dare to be lifted up to Him. And we needed to be shown also what manner of men we are whom He loved, lest being proud, as if of our own merits, we should recoil the more from Him, and fail the more in our own strength. And hence He so dealt with us, that we might the rather profit by His strength, and that so in the weakness of humility the virtue of charity might be perfected. And this is intimated in the Psalm, where it is said, "Thou, O God, didst send a spontaneous rain, whereby Thou didst make Thine inheritance perfect, when it was weary."[1] For by "spontaneous rain" nothing else is meant than grace, not rendered to merit, but given freely,[2] whence also it is called grace; for He gave it, not because we were worthy, but because He willed. And knowing this, we shall not trust in ourselves; and this is to be made weak. But He Himself makes us perfect, who says also to the Apostle Paul, "My grace is sufficient for thee, for my strength is made perfect in weakness."[3] Man, then, was to be persuaded how much God loved us, and what manner of men we were whom He loved; the former, lest we should despair; the latter, lest we should be proud. And this most necessary topic the apostle thus explains: "But God commendeth," he says, "His love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son; much

[1] Ps. lxviii. 9.—Pluviam voluntariam. [2] Gratis. [3] 2 Cor. xii. 9.

more, being reconciled, we shall be saved by His life."[1] Also in another place: "What," he says, "shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how has He not with Him also freely given us all things?"[2] Now that which is declared to us as already done, was shown also to the ancient righteous as about to be done; that through the same faith they themselves also might be humbled, and so made weak; and might be made weak, and so perfected.

3. Because therefore the Word of God is One, by which all things were made, which is the unchangeable truth, all things are together therein by way of principle and unchangeably; not only those things which are now in this whole creation, but also those which have been and those which shall be. And therein they neither have been, nor shall be, but only are; and all things are life, and all things are one; or rather it is one being and one life. For all things were so made by Him, that whatsoever was made in them, in Him is life, and not made. Since, "in the beginning," the Word was not made, but "the Word was with God, and the Word was God, and all things were made by Him;" neither had all things been made by Him, unless He had Himself been before all things, and not made. But in those things which were made by Him, even body, which is not life, would not have been made by Him, except it had been life in Him before it was made. For "that which was made was already life in Him," and not life of any kind soever: for the soul also is the life of the body, but this too is made, for it is changeable; and by what was it made, except by the unchangeable Word of God? For "all things were made by Him; and without Him was not anything made that was made." "What, therefore, was made was already life in Him;" and not any kind of life, but "the life was the light of men;" the light certainly of rational minds, by which men differ from beasts, and therefore are men. Therefore not corporeal light, which is the light of the flesh, whether it shine from heaven, or whether it be lighted by earthly fires; nor that of human flesh only, but also that of beasts, and down even to the minutest of worms. For all

[1] Rom. v. 8-10.—Donavit. [2] Rom. viii. 31, 32.

these things see that light: but that life was the light of men; nor is it far from any one of us, for in it "we live, and move, and have our being."[1]

CHAP. II.—*How we are rendered apt for the perception of truth through the Incarnate Word.*

4. But "the light shineth in darkness, and the darkness comprehended it not." Now the "darkness" is the foolish minds of men, made blind by vicious desires and unbelief. And that the Word, by whom all things were made, might care for these and heal them, "The Word was made flesh, and dwelt among us." For our enlightening is the partaking of the Word, namely, of that life which is the light of men. But for this partaking we were utterly unfit, and fell short of it, on account of the uncleanness of sins. Therefore we were to be cleansed. And further the one cleansing of the unrighteous and of the proud is the blood of the Righteous One, and the humbling of God Himself;[2] that we might be cleansed through Him, made as He was what we are by nature, and what we are not by sin, that we might contemplate God, which by nature we are not. For by nature we are not God: by nature we are men, by sin we are not righteous. Wherefore God, made a righteous man, interceded with God for man the sinner. For the sinner answers not to the righteous, but man answers to man. By joining therefore to us the likeness of His humanity, He took away the unlikeness of our unrighteousness; and by being made partaker of our mortality, He made us partakers of His divinity. For the death of the sinner springing from the necessity of condemnation is deservedly abolished by the death of the Righteous One springing from the free choice of His compassion, while His single answers to our double. For this answerableness, or suitableness, or concord, or consonance, or whatever more appropriate word there may be, whereby one is to two, is of great weight in all compacting, or better, perhaps, co-adaptation, of the creature. For (as it just occurs to me) what I mean is precisely that co-adaptation which the Greeks call ἁρμονία. However this is not the place to set forth the power of that consonance of single to double which is found especially in us, and which is

[1] Acts xvii. 27, 28. [2] John i. 1, 14.

naturally so implanted in us (and by whom, except by Him who created us?), that not even the ignorant can fail to perceive it, whether when singing themselves or hearing others. For by this it is that treble and bass voices are in harmony, so that any one who in his note departs from it, offends extremely, not trained skill, of which the most part of men are devoid, but the very sense of hearing. To demonstrate this, needs no doubt a long discourse; but any one who knows it, may make it plain to the very ear in a rightly ordered monochord.

CHAP. III.—*The one death and resurrection of the body of Christ harmonizes with our double death and resurrection of body and soul, to the effect of salvation. In what way the single death of Christ is bestowed upon our double death.*

5. But for our present need we must discuss, so far as God gives us power, in what manner the single of our Lord and Saviour Jesus Christ answers to, and is, so to say, in harmony with our double to the effect of salvation. We certainly, as no Christian doubts, are dead both in soul and body: in soul, because of sin; in body, because of the punishment of sin, and through this also in body because of sin. And to both these parts of ourselves, that is, both to soul and to body, there was need both of a medicine and of resurrection, that what had been changed for the worse might be renewed for the better. Now the death of the soul is ungodliness, and the death of the body is corruptibility, through which comes also a departure of the soul from the body. For as the soul dies when God leaves it, so the body dies when the soul leaves it; whereby the former becomes foolish, the latter lifeless. For the soul is raised up again by repentance, and the renewing of life is begun in the body still mortal by faith, by which men believe on Him who justifies the ungodly;[1] and it is increased and strengthened by good habits from day to day, as the inner man is renewed more and more.[2] But the body, being as it were the outward man, the longer this life lasts is so much the more corrupted, either by age or by disease, or by various afflictions, until it come to that last affliction which all call death. And its resurrection is delayed until the end; when also our justification itself shall be perfected unutterably.

[1] Rom. iv. 5. [2] 2 Cor. iv. 16.

For then we shall be like Him, for we shall see Him as He is.[1] But now, so long as the corruptible body presseth down the soul,[2] and human life upon earth is all temptation,[3] in His sight shall no man living be justified,[4] in comparison of the righteousness in which we shall be made equal with the angels, and of the glory which shall be revealed in us. But why mention more proofs respecting the difference between the death of the soul and the death of the body, when the Lord in one sentence of the Gospel has made either death easily distinguishable by any one from the other, where He says, "Let the dead bury their dead"?[5] For burial was the fitting disposal of a dead body. But by those who were to bury it He meant those who were dead in soul by the impiety of unbelief, such, namely, as are awakened when it is said, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."[6] And there is a death which the apostle denounces, saying of the widow, "But she that liveth in pleasure is dead while she liveth."[7] Therefore the soul, which was before ungodly and is now godly, is said to have come alive again from the dead and to live, on account of the righteousness of faith. But the body is not only said to be about to die, on account of that departure of the soul which will be; but on account of the great infirmity of flesh and blood it is even said to be now dead, in a certain place in the Scriptures, namely, where the apostle says, that "the body is dead because of sin, but the spirit is life because of righteousness."[8] Now this life is wrought by faith, "since the just shall live by faith."[9] But what follows? "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you."[10]

6. Therefore on this double death of ours our Saviour bestowed His own single death; and to cause both our resurrections, He appointed beforehand and set forth in mystery and type His own one resurrection. For He was not a sinner or ungodly, that, as though dead in spirit, He should need to be

[1] 1 John iii. 1. [2] Wisd. ix. 15. [3] Job vii. 1. [4] Ps. cxliii. 2.
[5] Matt. viii. 22. [6] Eph. v. 14. [7] 1 Tim. v. 6.
[8] Rom. viii. 10. [9] Rom. i. 17. [10] Rom. viii. 10, 11.

renewed in the inner man, and to be recalled as it were to the life of righteousness by repentance; but being clothed in mortal flesh, and in that alone dying, in that alone rising again, in that alone did He answer to both for us; since in it was wrought a mystery as regards the inner man, and a type as regards the outer. For it was in a mystery as regards our inner man, so as to signify the death of our soul, that those words were uttered, not only in the Psalm, but also on the cross: "My God, my God, why hast Thou forsaken me?"[1] To which words the apostle agrees, saying, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin;" since by the crucifixion of the inner man are understood the pains of repentance, and a certain wholesome agony of self-control, by which death the death of ungodliness is destroyed, and in which death God has left us. And so the body of sin is destroyed through such a cross, that now we should not yield our members as instruments of unrighteousness unto sin.[2] Because, if even the inner man certainly is renewed day by day,[3] yet undoubtedly it is old before it is renewed. For that is done inwardly of which the same apostle speaks: "Put off the old man, and put on the new;" which he goes on to explain by saying, "Wherefore, putting away lying, speak every man truth."[4] But where is lying put away, unless inwardly, that he who speaketh the truth from his heart may inhabit the holy hill of God?[5] But the resurrection of the body of the Lord is shown to belong to the mystery of our own inner resurrection, where, after He had risen, He says to the woman, "Touch me not, for I am not yet ascended to my Father;"[6] with which mystery the apostle's words agree, where he says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God; set your thoughts[7] on things above."[8] For not to touch Christ, unless when He had ascended to the Father, means not to have thoughts[9] of Christ after a fleshly manner. Again, the death of the flesh of our Lord contains a type of the

[1] Ps. xxii. 1, and Matt. xxvii. 46.
[2] Rom. vi. 6, 13.
[3] 2 Cor. iv. 16.
[4] Eph. iv. 22-25.
[5] Ps. xv. 1, 3.
[6] John xx. 17.
[7] Sapite.
[8] Col. iii. 1, 2.
[9] Sapere.

death of our outer man, since it is by such suffering most of all that He exhorts His servants that they should not fear those who kill the body, but are not able to kill the soul.[1] Wherefore the apostle says, "That I may fill up that which is behind of the afflictions of Christ in my flesh."[2] And the resurrection of the body of the Lord is found to contain a type of the resurrection of our outward man, because He says to His disciples, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have."[3] And one of the disciples also, handling His scars, exclaimed, "My Lord and my God!"[4] And whereas the entire integrity of that flesh was apparent, this was shown in that which He had said when exhorting His disciples: "There shall not a hair of your head perish."[5] For how comes it that first is said, "Touch me not, for I am not yet ascended to my Father;"[6] and how comes it that before He ascends to the Father, He actually is touched by the disciples; unless because in the former the mystery of the inner man was intimated, in the latter a type was given of the outer man? Or can any one possibly be so without understanding, and so turned away from the truth, as to dare to say that He was touched by men before He ascended, but by women when He had ascended? It was on account of this type, which went before in the Lord, of our future resurrection in the body, that the apostle says, "Christ the first-fruits; afterward they that are Christ's."[7] For it was the resurrection of the body to which this place refers, on account of which he also says, "Who has changed our vile body, that it may be fashioned like unto His glorious body."[8] The one death therefore of our Saviour brought salvation to our double death, and His one resurrection wrought for us two resurrections; since His body in both cases, that is, both in His death and in His resurrection, was ministered to us by a kind of healing suitableness, both as a mystery of the inner man, and as a type of the outer.

[1] Matt. x. 28.
[2] Col. i. 24.
[3] Luke xxiv. 39.
[4] John xx. 28.
[5] Luke xxi. 18.
[6] John xx. 17.
[7] 1 Cor. xv. 23.
[8] Phil. iii. 21.

CHAP. IV.—*The ratio of the single to the double comes from the perfection of the senary number. The perfection of the senary number is commended in the Scriptures. The year abounds in the senary number.*

7. Now this ratio of the single to the double arises, no doubt, from the ternary number, since one added to two makes three; but the whole which these make reaches to the senary, for one and two and three make six. And this number is on that account called perfect, because it is completed in its own parts: for it has these three, sixth, third, and half; nor is there any other part found in it, which we can call an aliquot part. The sixth part of it, then, is one; the third part, two; the half, three. But one and two and three complete the same six. And Holy Scripture commends to us the perfection of this number, especially in this, that God finished His works in six days, and on the sixth day man was made in the image of God.[1] And the Son of God came and was made the Son of man, that He might re-create us after the image of God, in the sixth age of the human race. For that is now the present age, whether a thousand years apiece are assigned to each age, or whether we trace out memorable and remarkable eras or turning-points of time in the divine Scriptures, so that the first age is to be found from Adam until Noah, and the second thence onwards to Abraham, and then next, after the division of Matthew the evangelist, from Abraham to David, from David to the carrying away to Babylon, and from thence to the travail of the Virgin,[2] which three ages joined to those other two make five. Accordingly, the nativity of the Lord began the sixth, which is now going onwards until the hidden end of time. We recognise also in this senary number a kind of figure of time, in that threefold mode of division, by which we compute one portion of time before the Law; a second, under the Law; a third, under grace. In which last time we have received the sacrament of renewal, that we may be renewed also in the end of time, in every part, by the resurrection of the flesh, and so may be made whole from our entire infirmity, not only of soul, but also of body. And thence that woman is understood to be a type of the church, who was made whole and upright by the Lord,

[1] Gen. i. 27. [2] Matt. i. 17.

after she had been bowed by infirmity through the binding of Satan. For those words of the Psalm lament such hidden enemies: "They bowed down my soul."[1] And this woman had her infirmity eighteen years, which is thrice six. And the months of eighteen years are found in number to be the cube of six, viz. six times six times six. Nearly, too, in the same place in the Gospel is that fig tree, which was convicted also by the third year of its miserable barrenness. But intercession was made for it, that it might be let alone that year, that if it bore fruit, well; if otherwise, it should be cut down.[2] For both three years belong to the same threefold division, and the months of three years make the square of six, which is six times six.

8. A single year also, if the whole twelve months are taken into account, which are made up of thirty days each (for the month that has been kept from of old is that which the revolution of the moon determines), abounds in the number six. For that which six is, in the first order of numbers, which consists of units up to ten, that sixty is in the second order, which consists of tens up to a hundred. Sixty days, then, are a sixth part of the year. Further, if that which stands as the sixth of the second order is multiplied by the sixth of the first order, then we make six times sixty, *i.e.* three hundred and sixty days, which are the whole twelve months. But since, as the revolution of the moon determines the month for men, so the year is marked by the revolution of the sun; and five days and a quarter of a day remain, that the sun may fulfil its course and end the year; for four quarters make one day, which must be intercalated in every fourth year, which they call bissextile, that the order of time may not be disturbed: if we consider, also, these five days and a quarter themselves, the number six prevails in them. First, because, as it is usual to compute the whole from a part, we must not call it five days, but rather six, taking the quarter day for one day. Next, because five days themselves are the sixth part of a month; while the quarter of a day contains six hours. For the entire day, *i.e.* including its night, is twenty-four hours, of which the fourth part, which is a quarter of a day, is

[1] Ps. lvii. 6. [2] Luke xiii. 6–17.

found to be six hours. So much in the course of the year does the sixth number prevail.

CHAP. V.—*The number six is also commended in the building up of the body of Christ and of the temple at Jerusalem.*

9. And not without reason is the number six understood to be put for a year in the building up of the body of the Lord, as a figure of which He said that He would raise up in three days the temple destroyed by the Jews. For they said, "Forty and six years was this temple in building."[1] And six times forty-six makes two hundred and seventy-six. And this number of days completes nine months and six days, which are reckoned, as it were, ten months for the travail of women; not because all come to the sixth day after the ninth month, but because the perfection itself of the body of the Lord is found to have been brought in so many days to the birth, as the authority of the church maintains upon the tradition of the elders. For He is believed to have been conceived on the 25th of March, upon which day also He suffered; so the womb of the Virgin, in which He was conceived, where no one of mortals was begotten, corresponds to the new grave in which He was buried, wherein was never man laid,[2] neither before nor since. But He was born, according to tradition, upon December the 25th. If, then, you reckon from that day to this, you find two hundred and seventy-six days, which is forty-six times six. And in this number of years the temple was built, because in that number of sixes the body of the Lord was perfected; which being destroyed by the suffering of death, He raised again on the third day. For "He spake this of the temple of His body,"[3] as is declared by the most clear and solid testimony of the Gospel; where He said, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."[4]

CHAP. VI.—*The three days of the resurrection, in which also the ratio of single to double is apparent.*

10. Scripture again witnesses that the space of those three days themselves was not whole and entire, but the first day is counted as a whole from its last part, and the third day is

[1] John ii. 20. [2] John xix. 41, 42. [3] John ii. 19–21. [4] Matt. xii. 40.

itself also counted as a whole from its first part; but the intervening day, *i.e.* the second day, was absolutely a whole with its twenty-four hours, twelve of the day and twelve of the night. For He was crucified first by the voices of the Jews in the third hour, when it was the sixth day of the week. Then He hung on the cross itself at the sixth hour, and yielded up His spirit at the ninth hour.[1] But He was buried, "now when the even was come," as the words of the evangelist express it;[2] which means, at the end of the day. Wheresoever then you begin,—even if some other explanation can be given, so as not to contradict the Gospel of John,[3] but to understand that He was suspended on the cross at the third hour,—still you cannot make the first day an entire day. It will be reckoned then an entire day from its last part, as the third from its first part. For the night up to the dawn, when the resurrection of the Lord was made known, belongs to the third day; because God (who commanded the light to shine out of darkness,[4] that through the grace of the New Testament and the partaking of the resurrection of Christ the words might be spoken to us, "For ye were sometimes darkness, but now are ye light in the Lord"[5]) intimates to us in some way that the day takes its beginning from the night. For as the first days of all were reckoned from light to night, on account of the future fall of man;[6] so these, on account of the restoration of man, are reckoned from darkness to light. From the hour, then, of His death to the dawn of the resurrection are forty hours, counting in also the ninth hour itself. And with this number agrees also His life upon earth of forty days after His resurrection. And this number is most frequently used in Scripture to express the mystery of perfection in the fourfold world. For the number ten has a certain perfection, and that multiplied by four makes forty. But from the evening of the burial to the dawn of the resurrection are thirty-six hours, which is six squared. And this is referred to that ratio of the single to the double, wherein there is the greatest consonance of co-adaptation. For twelve added to twenty-four suits the ratio of single added to double, and makes thirty-

[1] Matt. xxvii. 23–50. [2] Mark xv. 42–46. [3] John xix. 14.
[4] 2 Cor. iv. 6. [5] Eph. v. 8. [6] Gen. i. 4, 5.

six: namely, a whole night with a whole day and a whole night, and this not without the mystery which I have noticed above. For not unfitly do we liken the spirit to the day, and the body to the night. For the body of the Lord in His death and resurrection was a figure of our spirit and a type of our body. In this way, then, also that ratio of the single to the double is apparent in the thirty-six hours, when twelve are added to twenty-four. As to the reasons, indeed, why these numbers are so put in the Holy Scriptures, other people may trace out other reasons, either such that those which I have given are to be preferred to them, or such as are equally probable with mine, or even more probable than they are; but there is no one surely so foolish or so absurd as to contend that they are so put in the Scriptures for no purpose at all, and that there are no mystical reasons why those numbers are there mentioned. But those reasons which I have here given, I have either gathered from the authority of the church, according to the tradition of our forefathers, or from the testimony of the divine Scriptures, or from the nature itself of numbers and of similitudes. No sober person will decide against reason, no Christian against the Scriptures, no peaceable person against the church.

CHAP. VII.—*In what manner we are gathered from many into one through one Mediator.*

11. This mystery, this sacrifice, this priest, this God, before He was sent and came, being made of a woman—of Him, all those things which appeared to our fathers in a sacred and mystical way by angelical miracles, or which were done by the fathers themselves, were similitudes; in order that every creature by its acts might speak in some way of that One who was to be, in whom there was to be salvation in the recovery of all from death. For because by the wickedness of ungodliness we had recoiled and fallen away in discord from the one true and supreme God, and had in many things become vain, being distracted through many things and cleaving fast to many things; it was needful, by the decree and command of God in His mercy, that those same many things should join in proclaiming the One that should come, and that One should come so proclaimed by these many things, and that these

many things should join in witnessing that this One had come; and that so, freed from the burden of these many things, we should come to that One, and dead as we were in our souls by many sins, and destined to die in the flesh on account of sin, that we should love that One, who, without sin, died in the flesh for us; and by believing in Him now raised again, and by rising again with Him in the spirit through faith, that we should be justified by being made one in the one righteous One; and that we should not despair of our own resurrection in the flesh itself, when we consider that the one Head had gone before us the many members; in whom, being now cleansed through faith, and then renewed by sight, and through Him as mediator reconciled to God, we are to cleave to the One, to feast upon the One, to continue one.

CHAP. VIII.—*In what manner Christ wills that all shall be one in Himself.*

12. So the Son of God Himself, the Word of God, Himself also the Mediator between God and men, the Son of man,[1] equal to the Father through the unity of the Godhead, and partaker with us by the taking upon Him of humanity, interceding for us with the Father in that He was man,[2] yet not concealing that He was God, one with the Father, among other things speaks thus: "Neither pray I for these alone," He says, "but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one."[3]

CHAP. IX.—*The same argument continued.*

He did not say, I and they are one thing;[4] although, in that He is the head of the church, which is His body,[5] He might have said, I and they are, not one thing,[6] but one person,[7] because the head and the body is one Christ; but in order to show His own Godhead consubstantial with the Father, which reason He says in another place, "I and my Fath

[1] 1 Tim. ii. 5. [2] Rom. viii. 34. [3] John xvii. 20–22.
[5] Eph. i. 22, 23. [6] Unum. [7] Unus.

one"[1]), in His own kind, that is, in the consubstantial parity of the same nature, He wills His own to be one,[2] but in Himself; since they could not be so in themselves, separated as they are one from another by divers pleasures and desires and uncleannesses of sin; whence they are cleansed through the Mediator, that they may be one[3] in Him, not only through the same nature in which all become from mortal men equal to the angels, but also through the same will most harmoniously conspiring to the same blessedness, and fused in some way by the fire of charity into one spirit. For to this His words come, "That they may be one, even as we are one;" namely, that as the Father and Son are one, not only in equality of substance, but also in will, so those also may be one, between whom and God the Son is mediator, not only in that they are of the same nature, but also through the same union of love. And then He goes on thus to intimate the truth itself, that He is the Mediator, through whom we are reconciled to God, by saying, "I in them, and Thou in me, that they may be made perfect in one."[4]

CHAP. X.—*As Christ is the Mediator of life, so the devil is the mediator of death.*

13. Therein is our true peace and firm bond of union with our Creator, that we should be purified and reconciled through the Mediator of life, as we had been polluted and alienated, and so had departed from Him, through the mediator of death. For as the devil through pride led man through pride to death; so Christ through lowliness led back man through obedience to life. Since, as the one fell through being lifted up, and cast down [man] also who consented to him; so the other was raised up through being abased, and lifted up [man] also who believed in Him. For because the devil had not himself come thither whither he had led the way (inasmuch as he bare indeed in his ungodliness the death of the spirit, but had not undergone the death of the flesh, because he had not sumed the covering of the flesh), he appeared to man to be ighty chief among the legions of devils, through whom he ses his reign of deceits; so puffing up man the more, eager for power more than righteousness, through the

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[1] 30; unum. [2] Unum. [3] Unum. [4] John xvii. 23.

pride of elation, or through false philosophy; or else entangling him through sacrilegious rites, in which, while casting down headlong by deceit and illusion the minds of the more curious and prouder sort, he holds him captive also to magical trickery; promising too the cleansing of the soul, through those initiations which they call τελεταί, by transforming himself into an angel of light,[1] through divers machinations in signs and prodigies of lying.

CHAP. XI.—*Miracles which are done by demons are to be spurned.*

14. For it is easy for the most worthless spirits to do many things by means of aerial bodies, such as to cause wonder to souls which are weighed down by earthly bodies, even though they be of the better affected. For if earthly bodies themselves, when trained by a certain skill and practice, exhibit to men so great marvels in theatrical spectacles, that they who never saw such things scarcely believe them when told; why should it be hard for the devil and his angels to make out of corporeal elements, through their own aerial bodies, things at which the flesh marvels; or even by hidden inspirations to contrive fantastic appearances to the deluding of men's senses, whereby to deceive them, whether awake or asleep, or to drive them into frenzy? But just as it may happen that one who is better than they in life and character may gaze at the most worthless of men, either walking on a rope, or doing by various motions of the body many things difficult of belief, and yet he may not at all desire to do such things, nor think those men on that account to be preferred to himself; so the faithful and pious soul, not only if it sees, but even if on account of the frailty of the flesh it shudders at, the miracles of demons, yet will not for that either deplore its own want of power to do such things, or judge them on this account to be better than itself; especially since it is in the company of the holy, who, whether they are men or good angels, accomplish, through the power of God, to whom all things are subject, wonders which are far greater and the very reverse of deceptive.

CHAP. XII.—*The devil the mediator of death, Christ of life.*

15. In no wise therefore are souls cleansed and reconciled to God by sacrilegious imitations, or curious arts that are impious,

[1] 2 Cor. xi. 14.

or magical incantations; since the false mediator does not translate them to higher things, but rather blocks and cuts off the way thither through the affections, malignant in proportion as they are proud, which he inspires into those of his own company; which are not able to nourish the wings of virtues so as to fly upwards, but rather to heap up the weight of vices so as to press downwards; since the soul will fall down the more heavily, the more it seems to itself to have been carried upwards. Accordingly, as the Magi did when warned of God,[1] whom the star led to adore the low estate of the Lord; so we also ought to return to our country, not by the way by which we came, but by another way which the lowly King has taught, and which the proud king, the adversary of that lowly King, cannot block up. For to us, too, that we may adore the lowly Christ, the "heavens have declared the glory of God, when their sound went into all the earth, and their words to the ends of the world."[2] A way was made for us to death through sin in Adam. For, "By one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned."[3] Of this way the devil was the mediator, the persuader to sin, and the caster down into death. For he, too, applied his one death to work out our double death. Since he indeed died in the spirit through ungodliness, but certainly did not die in the flesh: yet both persuaded us to ungodliness, and thereby brought it to pass that we deserved to come into the death of the flesh. We desired therefore the one through wicked persuasion, the other followed us by a just condemnation; and therefore it is written, "God made not death,"[4] since He was not Himself the cause of death; but yet death was inflicted on the sinner, through His most just retribution. Just as the judge inflicts punishment on the guilty; yet it is not the justice of the judge, but the desert of the crime, which is the cause of the punishment. Whither, then, the mediator of death caused us to pass, yet did not come himself, that is, to the death of the flesh; there our Lord God introduced for us the medicine of correction, which He deserved not, by a hidden and exceeding mysterious decree of divine and profound justice. In order

[1] Matt. ii. 12. [2] Ps. xix. 1, 4. [3] Rom. v. 12—in quo. [4] Wisd. i. 13.

therefore, that as by one man came death, so by one man might come also the resurrection of the dead;[1] because men strove more to shun that which they could not shun, viz. the death of the flesh, than the death of the spirit, *i.e.* punishment more than the desert of punishment (for not to sin is a thing about which either men are not solicitous or are too little solicitous; but not to die, although it be not within reach of attainment, is yet eagerly sought after); the Mediator of life, making it plain that death is not to be feared, which by the condition of humanity cannot now be escaped, but rather ungodliness, which can be guarded against through faith, meets us at the end to which we have come, but not by the way by which we came. For we, indeed, came to death through sin; He through righteousness: and, therefore, as our death is the punishment of sin, so His death was made a sacrifice for sin.

CHAP. XIII.—*The death of Christ voluntary. How the Mediator of life subdued the mediator of death. How the devil leads his own to despise the death of Christ.*

16. Wherefore, since the spirit is to be preferred to the body, and the death of the spirit means that God has left it, but the death of the body that the spirit has left it; and since herein lies the punishment in the death of the body, that the spirit leaves the body against its will, because it left God willingly; so that, whereas the spirit left God because it would, it leaves the body although it would not; nor leaves it when it would, unless it has offered violence to itself, whereby the body itself is slain: the spirit of the Mediator showed, how it was through no punishment of sin that He came to the death of the flesh, because He did not leave it against His will, but because He willed, when He willed, as He willed. For in that He is so commingled [with the flesh] by the word of God as to be one, hence He says: "I have power to lay down my life, and I have power to take it again. No man taketh it from me, but I lay down my life that I might take it again."[2] And, as the Gospel tells us, they who were present were most astonished at this, that after that word, in which He set forth the figure of our sin, He immediately gave up His spirit. For they who are hung on the cross are commonly tortured by a pro-

[1] 1 Cor. xv. 21, 22. [2] John x. 17, 18.

longed death. Whence it was that the legs of the thieves were broken, in order that they might die directly, and be taken down from the cross before the Sabbath. And that He was found to be dead already, caused wonder. And it was this also, at which, as we read, Pilate marvelled, when the body of the Lord was asked of him for burial.[1]

17. Because that deceiver then,—who was a mediator to death for man, and feignedly puts himself forward as to life, under the name of cleansing by sacrilegious rites and sacrifices, by which the proud are led away,—can neither share in our death, nor rise again from his own: he has indeed been able to apply his single death to our double one; but he certainly has not been able to apply a single resurrection, which should be at once a mystery of our renewal, and a type of that waking up which is to be in the end. He then who being alive in the spirit raised again His own flesh that was dead, the true Mediator of life, has cast out him, who is dead in the spirit and the mediator of death, from the spirits of those who believe in Himself, so that he should not reign within, but should assault from without, and yet not prevail. And to him, too, He offered Himself to be tempted, in order that He might be also a mediator to overcome his temptations, not only by succour, but also by example. But when the devil, from the first, although striving through every entrance to creep into His inward parts, was thrust out, having finished all his alluring temptation in the wilderness after the baptism;[2] because, being dead in the spirit, he forced no entrance into Him who was alive in the spirit, he betook himself, through eagerness for the death of man in any way whatsoever, to effecting that death which he could, and was permitted to effect it upon that mortal element which the living Mediator had received from us. And where he could do anything, there in every respect he was conquered; and wherein he received outwardly the power of slaying the Lord in the flesh, therein his inward power, by which he held ourselves, was slain. For it was brought to pass that the bonds of many sins in many deaths were loosed, through the one death of One which no sin had preceded. Which death, though not due, the

[1] Mark xv. 37, 39, 43, 44, and John xix. 30-34. [2] Matt. iv. 1-11.

Lord therefore rendered for us, that the death which was due might work us no hurt. For He was not stripped of the flesh by obligation of any authority, but He stripped Himself. For doubtless He who was able not to die, if He would not, did die because He would: and so He made a show of principalities and powers, openly triumphing over them in Himself.[1] For whereas by His death the one and most real sacrifice was offered up for us, whatever fault there was, whence principalities and powers held us fast as of right to pay its penalty, He cleansed, abolished, extinguished; and by His own resurrection He also called us whom He predestinated to a new life; and whom He called, them He justified; and whom He justified, them He glorified.[2] And so the devil, in that very death of the flesh, lost man, whom he was possessing as by an absolute right, seduced as he was by his own consent, and over whom he ruled, himself impeded by no corruption of flesh and blood, through that frailty of man's mortal body, whence he was both too poor and too weak; he who was proud in proportion as he was, as it were, both richer and stronger, ruling over him who was, as it were, both clothed in rags and full of troubles. For whither he drove the sinner to fall, himself not following, there by following he compelled the Redeemer to descend. And so the Son of God deigned to become our friend in the fellowship of death, to which because he came not, the enemy thought himself to be better and greater than ourselves. For our Redeemer says, "Greater love hath no man than this, that a man lay down his life for his friends."[3] Wherefore also the devil thought himself superior to the Lord Himself, inasmuch as the Lord in His sufferings yielded to him; for of Him, too, is understood what is read in the Psalm, "For Thou hast made Him a little lower than the angels:"[4] so that He, being Himself put to death, although innocent, by the unjust one acting against us as it were by just right, might by a most just right overcome him, and so might lead captive the captivity wrought through sin,[5] and free us from a captivity that was just on account of sin, by blotting out the handwriting, and redeeming us who were to be justified

[1] Col. ii. 15. [2] Rom. viii. 30. [3] John xv. 13.
[4] Ps. viii. 5. [5] Eph. iv. 8.

although sinners, through His own righteous blood unrighteously poured out.

18. Hence also the devil mocks those who are his own until this very day, to whom he presents himself as a false mediator, as though they would be cleansed or rather entangled and drowned by his rites, in that he very easily persuades the proud to ridicule and despise the death of Christ, from which the more he himself is estranged, the more is he believed by them to be the holier and more divine. Yet those who have remained with him are very few, since the nations acknowledge and with pious humility imbibe the price paid for themselves, and in trust upon it abandon their enemy, and gather together to their Redeemer. For the devil does not know how the most excellent wisdom of God makes use of both his snares and his fury to bring about the salvation of His own faithful ones, beginning from the former end, which is the beginning of the spiritual creature, even to the latter end; which is the death of the body, and so "reaching from the one end to the other, mightily and sweetly ordering all things."[1] For wisdom "passeth and goeth through all things by reason of her pureness, and no defiled thing can fall into her."[2] And since the devil has nothing to do with the death of the flesh, whence comes his exceeding pride, a death of another kind is prepared in the eternal fire of hell, by which not only the spirits that have earthly, but also those who have aerial bodies, can be tormented. But proud men, by whom Christ is despised, because He died, wherein He bought us with so great a price,[3] both bring back the former death together with men to that miserable condition of nature, which is derived from the first sin, and will be cast down into the latter death with the devil. And they on this account preferred the devil to Christ, because the former cast them into that former death, whither he himself fell not through the difference of his nature, and whither on account of them Christ descended through His great mercy: and yet they do not hesitate to believe themselves better than the devils, and do not cease to assail and denounce them with every sort of malediction, while they know them at any rate to have nothing to do with the suffering

[1] Wisd. viii. 1. [2] Wisd. vii. 24, 25. [3] 1 Cor. vi. 20.

of this kind of death, on account of which they despise Christ. Neither will they take into account that the case may possibly be, that the Word of God, remaining in Himself, and in Himself in no way changeable, may yet, through the taking upon Him of a lower nature, be able to suffer somewhat of a lower kind, which the unclean spirit cannot suffer, because he has not an earthly body. And so, whereas they themselves are better than the devils, yet, because they bear a body of flesh, they can so die, as the devils certainly cannot die, who do not bear such a body. They presume much on the deaths of their own sacrifices, which they do not perceive that they sacrifice to deceitful and proud spirits; or if they have come to perceive it, think their friendship to be of some good to themselves, treacherous and envious although they are, whose purpose is bent upon nothing else except to hinder our return.

CHAP. XIV.—*Christ the most perfect victim for cleansing our faults. In every sacrifice four things are to be considered.*

19. They do not understand, that not even the proudest of spirits themselves could rejoice in the honour of sacrifices, unless a true sacrifice was due to the one true God, in whose stead they desire to be worshipped: and that this cannot be rightly offered except by a holy and righteous priest; nor unless that which is offered be received from those for whom it is offered; and unless also it be without fault, so that it may be offered for cleansing the faulty. This at least all desire who wish sacrifice to be offered for themselves to God. Who then is so righteous and holy a priest as the only Son of God, who had no need to purge His own sins by sacrifice,[1] neither original sins, nor those which are added by human life? And what could be so fitly chosen by men to be offered for them as human flesh? And what so fit for this immolation as mortal flesh? And what so clean for cleansing the faults of mortal men as the flesh born in and from the womb of a virgin, without any infection of carnal concupiscence? And what could be so acceptably offered and taken, as the flesh of our sacrifice, made the body of our priest? In such wise that, whereas four things are to be considered in every sacrifice,—to whom it is

[1] Heb. vii.

offered, by whom it is offered, what is offered, for whom it is offered,—the same One and true Mediator Himself, reconciling us to God by the sacrifice of peace, might remain one with Him to whom He offered, might make those one in Himself for whom He offered, Himself might be in one both the offerer and the offering.

CHAP. XV.—*They are proud who think they are able, by their own righteousness, to be cleansed so as to see God.*

20. There are, however, some who think themselves capable of being cleansed by their own righteousness, so as to contemplate God, and to dwell in God; whom their very pride itself stains above all others. For there is no sin to which the divine law is more opposed, and over which that proudest of spirits, who is a mediator to things below, but a barrier against things above, receives a greater right of mastery; unless either his secret snares be avoided by going another way, or if he rage openly by means of a sinful people (which Amalek, being interpreted, means), and forbid by fighting the passage to the land of promise, he be overcome by the cross of the Lord, which is prefigured by the holding out of the hands of Moses.[1] For these persons promise themselves cleansing by their own righteousness for this reason, because some of them have been able to penetrate with the eye of the mind beyond the whole creature, and to touch, though it be in ever so small a part, the light of the unchangeable truth; a thing which they deride many Christians for being not yet able to do, who, in the meantime, live by faith alone. But of what use is it for the proud man, who on that account is ashamed to embark upon the ship of wood, to behold from afar his country beyond the sea? Or how can it hurt the humble man not to behold it from so great a distance, when he is actually coming to it by that wood upon which the other disdains to be borne?

CHAP. XVI.—*The old philosophers are not to be consulted concerning the resurrection and concerning things to come.*

21. These people also blame us for believing the resurrection of the flesh, and rather wish us to believe themselves concerning these things. As though, because they have been able to understand the high and unchangeable substance by

[1] Ex. xvii. 8–16.

the things which are made,[1] for this reason they had a claim to be consulted concerning the revolutions of mutable things, or concerning the connected order of the ages. For pray, because they dispute most truly, and persuade us by most certain proofs, that all things temporal are made after a science that is eternal, are they therefore able to see clearly in the matter of this science itself, or to collect from it, how many kinds of animals there are, what are the seeds of each in their beginnings, what measure in their increase, what numbers run through their conceptions, births, ages, settings; what motions in desiring things according to their nature, and in avoiding the contrary? Have they not sought out all these things, not through that unchangeable wisdom, but through the actual history of places and times, or have trusted the written experience of others? Wherefore it is the less to be wondered at, that they have utterly failed in searching out the succession of more lengthened ages, and in finding any goal of that course, down which, as though down a river, the human race is sailing, and the transition thence of each to its own appropriate end. For these are subjects which historians could not describe, inasmuch as they are far in the future, and have been experienced and related by no one. Nor have those philosophers, who have profited better than others in that high and eternal science, been able to grasp such subjects with the understanding; otherwise they would not be inquiring as they could into past things of the kind, such as are in the province of historians, but rather would foreknow also things future; and those who are able to do this are called by them soothsayers, but by us prophets:

CHAP. XVII.—*In how many ways things future are foreknown. Neither philosophers, nor those who were distinguished among the ancients, are to be consulted concerning the resurrection of the dead.*

22. —although the name of prophets, too, is not altogether foreign to their writings. But it makes the greatest possible difference, whether things future are conjectured by experience of things past (as physicians also have committed many things to writing in the way of foresight, which they themselves have noted by experience; or as again husbandmen, or sailors,

[1] Rom. i. 20.

too, foretell many things; for if such predictions are made a long while before, they are thought to be divinations), or whether such things have already started on their road to come to us, and being seen coming far off, are announced in proportion to the acuteness of the sense of those who see them, by doing which the aerial powers are thought to divine (just as if a person from the top of a mountain were to see far off some one coming, and were to announce it beforehand to those who dwelt close by in the plain); or whether they are either fore-announced to certain men, or are heard by them and again transmitted to other men, by means of holy angels, to whom God shows those things by His Word and His Wisdom, wherein both things future and things past consist; or whether the minds of certain men themselves are so far borne upwards by the Holy Spirit, as to behold, not through the angels, but of themselves, the immoveable causes of things future, in that very highest pinnacle of the universe itself. [And I say, behold,] for the aerial powers, too, *hear* these things, either by message through angels, or through men; and hear only so much as He judges to be fitting, to whom all things are subject. Many things, too, are foretold by a kind of instinct and inward impulse of such as know them not: as Caiaphas did not know what he said, but being the high priest, he prophesied.[1]

23. Therefore, neither concerning the successions of ages, nor concerning the resurrection of the dead, ought we to consult those philosophers, who have understood as much as they could the eternity of the Creator, in whom "we live, and move, and have our being."[2] Since, knowing God through those things which are made, they have not glorified Him as God, neither were thankful; but professing themselves wise, they became fools.[3] And whereas they were not fit to fix the eye of the mind so firmly upon the eternity of the spiritual and unchangeable nature, as to be able to see, in the wisdom itself of the Creator and Governor of the universe, those revolutions of the ages, which in that wisdom were already and were always, but here were about to be so that as yet they were not; or, again, to see therein those changes for the better, not

[1] John xi. 51. [2] Acts xvii. 28. [3] Rom. i. 21, 22.

of the souls only, but also of the bodies of men, even to the perfection of their proper measure; whereas then, I say, they were in no way fit to see these things therein, they were not even judged worthy of receiving any announcement of them by the holy angels; whether externally through the senses of the body, or by interior revelations exhibited in the spirit; as these things actually were manifested to our fathers, who were gifted with true piety, and who by foretelling them, obtaining credence either by present signs, or by events close at hand, which turned out as they had foretold, earned authority to be believed respecting things remotely future, even to the end of the world. But the proud and deceitful powers of the air, even if they are found to have said through their soothsayers some things of the fellowship and citizenship of the saints, and of the true Mediator, which they heard from the holy prophets or the angels, did so with the purpose of seducing even the faithful ones of God, if they could, by these alien truths, to revolt to their own proper falsehoods. But God did this by those who knew not what they said, in order that the truth might sound abroad from all sides, to aid the faithful, to be a witness against the ungodly.

CHAP. XVIII.—*The Son of God became incarnate in order that we being cleansed by faith may be raised to the unchangeable truth.*

24. Since, then, we were not fit to take hold of things eternal, and since the foulness of sins weighed us down, which we had contracted by the love of temporal things, and which were implanted in us as it were naturally, from the root of mortality, it was needful that we should be cleansed. But cleansed we could not be, so as to be tempered together with things eternal, except it were through things temporal, wherewith we were already tempered together and held fast. For health is at the opposite extreme from disease; but the intermediate process of healing does not lead us to perfect health, unless it has some congruity with the disease. Things temporal that are useless merely deceive the sick; things temporal that are useful take up those that need healing, and pass them on healed, to things eternal. And the rational mind, as when cleansed it owes contemplation to things eternal; so, when needing cleansing, owes faith to things temporal. One

even of those who were formerly esteemed wise men among the Greeks has said, The truth stands to faith in the same relation in which eternity stands to that which has a beginning. And he is no doubt right in saying so. For what we call temporal, he describes as having had a beginning. And we also ourselves come under this kind, not only in respect to the body, but also in respect to the changeableness of the soul. For that is not properly called eternal which undergoes any degree of change. Therefore, in so far as we are changeable, in so far we stand apart from eternity. But life eternal is promised to us through the truth, from the clear knowledge of which, again, our faith stands as far apart as mortality does from eternity. We then now put faith in things done in time on our account, and by that faith itself we are cleansed; in order that when we have come to sight, as truth follows faith, so eternity may follow upon mortality. And therefore, since our faith will become truth, when we have attained to that which is promised to us who believe: and that which is promised us is eternal life; and the Truth (not that which shall come to be according as our faith shall be, but that truth which is always, because in it is eternity,—the Truth then) has said, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent:"[1] when our faith by seeing shall come to be truth, then eternity shall possess our now changed mortality. And until this shall take place, and in order that it may take place,—because we adapt the faith of belief to things which have a beginning, as in things eternal we hope for the truth of contemplation, lest the faith of mortal life should be at discord with the truth of eternal life,—the Truth itself, co-eternal with the Father, took a beginning from earth,[2] when the Son of God so came as to become the Son of man, and to take to Himself our faith, that He might thereby lead us on to His own truth, who so undertook our mortality, as not to lose His own eternity. For truth stands to faith in the relation in which eternity stands to that which has a beginning. Therefore, we must needs so be cleansed, that we may come to have such a beginning as remains eternal, that we may not have one be-

[1] John xvii. 3.

[2] Ps. lxxxv. 11.

ginning in faith, and another in truth. Neither could we pass to things eternal from the condition of having a beginning, unless we were transferred, by union of the eternal to ourselves through our own beginning, to His own eternity. Therefore our faith has, in some measure, now followed thither, whither He in whom we have believed has ascended; born,[1] dead, risen again, taken up. Of these four things, we knew the first two in ourselves. For we know that men both have a beginning and die. But the remaining two, that is, to be raised, and to be taken up, we rightly hope will be in us, because we have believed them done in Him. Since, therefore, in Him that, too, which had a beginning has passed over to eternity, in ourselves also it will so pass over, when faith shall have arrived at truth. For to those who thus believe, in order that they might remain in the word of faith, and being thence led on to the truth, and through that to eternity, might be freed from death, He speaks thus: "If ye continue in my word, then are ye my disciples indeed." And as though they would ask, With what fruit? He proceeds to say, "And ye shall know the truth." And again, as though they would say, Of what good is truth to mortal men? "And the truth," He says, "shall make you free."[2] From what, except from death, from corruption, from changeableness? Since truth remains immortal, incorrupt, unchangeable. But true immortality, true incorruptibility, true unchangeableness, is eternity itself.

CHAP. XIX.—*In what manner the Son was sent and proclaimed beforehand. How in the sending of His birth in the flesh He was made less without detriment to His equality with the Father.*

25. Behold, then, why the Son of God was sent; nay, rather behold what it is for the Son of God to be sent. Whatever things they were which were wrought in time, with a view to produce faith, whereby we might be cleansed so as to contemplate truth, in things that have a beginning, which have been put forth from eternity, and are referred back to eternity; these were either testimonies of this mission, or they were the mission itself of the Son of God. But some of these testimonies announced Him beforehand as to come, some testified that He had come already. For that He was made

[1] Ortus. [2] John viii. 31, 32.

a creature, by whom the whole creation was made, must needs find its witness in the whole creation. For except one were preached by the sending of many, one would not be held fast to the sending away of many. And unless there were such testimonies as should seem to be great to those who are mean, it would not be believed, that He being great should make men great, who as mean was sent to the mean. For the heaven and the earth and all things in them are incomparably greater works of the Son of God, since all things were made by Him, than the signs and the portents which broke forth in testimony of Him. But yet men, in order that, being mean, they might believe these great things to have been wrought by Him, trembled at those mean things, as if they had been great.

26. "When, therefore, the fulness of time was come, God sent forth His Son, made of a woman, made under the Law;"[1] to such a degree mean, that He was "made;" in this way therefore sent, in that He was made. If, therefore, the greater sends the less, we, too, acknowledge Him to have been made less; and in so far less, in so far as made; and in so far made, in so far as sent. For "He sent forth His Son made of a woman." And yet, because all things were made by Him, not only before He was made and sent, but before all things were at all, we confess the same to be equal to the sender, whom we call less, as having been sent. In what way, then, could He be seen by the fathers, when certain angelical visions were shown to them, before that fulness of time at which it was fitting He should be sent, and so before He was sent, at a time when not yet sent He was seen as He is equal with the Father? For how does He say to Philip, by whom He was certainly seen as by all the rest, and even by those by whom He was crucified in the flesh, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father also;" unless because He was both seen and yet not seen? He was seen, as He had been made in being sent; He was not seen, as by Him all things were made. Or how does He say this too, "He that hath my commandments, and keepeth them, he it is that loveth

[1] Gal. iv. 4.

me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him,"[1] at a time when He was manifest before the eyes of men; unless because He was offering that flesh, which the Word was made in the fulness of time, to be accepted by our faith; but was keeping back the Word itself, by whom all things were made, to be contemplated in eternity by the mind when cleansed by faith?

CHAP. XX.—*The sender and the sent equal. Why the Son is said to be sent by the Father. Of the mission of the Holy Spirit. How and by whom He was sent. The Father the beginning of the whole Godhead.*

27. But if the Son is said to be sent by the Father on this account, that the one is the Father, and the other the Son, this does not in any manner hinder us from believing the Son to be equal, and consubstantial, and co-eternal with the Father, and yet to have been sent as Son by the Father. Not because the one is greater, the other less; but because the one is Father, the other Son; the one begetter, the other begotten; the one, He from whom He is who is sent; the other, He who is from Him who sends. For the Son is from the Father, not the Father from the Son. And according to this manner we can now understand that the Son is not only said to have been sent because "the Word was made flesh,"[2] but therefore sent that the Word might be made flesh, and that He might perform through His bodily presence those things which were written; that is, that not only is He understood to have been sent as man, which the Word was made, but the Word, too, was sent that it might be made man; because He was not sent in respect to any inequality of power, or substance, or anything that in Him was not equal to the Father; but in respect to this, that the Son is from the Father, not the Father from the Son; for the Son is the Word of the Father, which is also called His Wisdom. What wonder, therefore, if He is sent, not because He is unequal with the Father, but because He is "a pure influence flowing from the glory of the Almighty God?" For there, that which flows, and that from which it flows, is of one and the same substance. For it does not flow as water flows from an aperture of earth or of stone, but as light flows from light. For the words, "For she is the

[1] John xiv. 9, 21. [2] John i. 3, 18, 14.

brightness of the everlasting light," what else are they than, she is light of everlasting light? For what is the brightness of light, except light itself? and so co-eternal with the light, from which the light is. But he preferred to say, "the brightness of light," rather than the light of light; lest that which flows should be thought to be more dark than that from which it flows. For when one hears of the brightness of it being itself, it is more easy to believe that the one shines through the other, than that this shines less. But because there was no need of warning men not to think that light to be less, which begat the other (for no heretic ever dared say this, neither is it to be believed that any one will dare to do so), Scripture meets that other thought, whereby that light which flows might seem darker than that from which it flows; and it has removed this surmise by saying, "It is the brightness of that light," namely, of eternal light, and so shows it to be equal. For if it were less, then it would be its darkness, not its brightness; but if it were greater, then it could not flow from it, for it could not surpass that from which it is produced. Therefore, because it flows from it, it is not greater than it is; and because it is not its darkness, but its brightness, it is not less than it is: therefore it is equal. Nor ought this to trouble us, that it is called a pure influence flowing from the glory of the Almighty God, as if itself were not omnipotent, but an influence flowing from the Omnipotent; for soon after it is said of it, "And being but one, she can do all things."[1] But who is omnipotent, unless He who can do all things? It is sent, therefore, by Him from whom it flows; for so she is sought after by him who loved and desired her. "Send her," he says, "out of Thy holy heavens, and from the throne of Thy glory, that, being present, she may labour with me;"[2] that is, may teach me to labour, in order that I may not labour. For her labours are virtues. But she is sent in one way that she may be with man; she has been sent in another way that she herself may be man. For, "entering into holy souls, she maketh them friends of God and prophets;"[3] so she also fills the holy angels, and works all things fitting for such ministries by them. But when the fulness of

[1] Wisd. vii. 25–27. [2] Wisd. ix. 10. [3] Wisd. vii. 27.

time was come, she was sent,[1] not to fill angels, nor to be an angel, except in so far as she announced the counsel of the Father, which was her own also; nor, again, to be with men or in men, for this too took place before, both in the fathers and in the prophets; but that the Word itself should be made flesh, that is, should be made man. In which future mystery, when revealed, was to be the salvation of those wise and holy men also, who, before He was born of the Virgin, were born of women; and in which, when done and made known, is the salvation of all who believe, and hope, and love. For this is "the great mystery of godliness, which[2] was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."[3]

28. Therefore the Word of God is sent by Him, of whom He is the Word; He is sent by Him, from whom He was born; He sends who begot, That is sent which is begotten. And He is then sent to each one, when He is apprehended and perceived by each, in so far as He can be apprehended and perceived, in proportion to the comprehension of the rational soul, either advancing towards God, or already perfect in God. The Son, therefore, is not properly said to have been sent in that He is born of the Father; but either in that the Word made flesh appeared to the world, whence He says, "I came forth from the Father, and am come into the world;"[4] or in that from time to time He is perceived by the mind of each, according to the saying, "Send her, that, being present with me, she may labour with me."[5] What then is born from eternity is eternal, "for it is the brightness of the everlasting light;" but what is sent from time to time, is that which is apprehended by each. But when the Son of God was made manifest in the flesh, He was sent into this world in the fulness of time, made of a woman. "For after that, in the wisdom of God, the world by wisdom knew not God" (since "the light shineth in darkness, and the darkness comprehended it not"), it "pleased God by the foolishness of preaching to save them that believe,"[6] that the Word should be made flesh, and dwell among us.[7] But when from time to time He comes

[1] Gal. iv. 4. [2] Quod, scil. sacramentum. [3] 1 Tim. iii. 16.
[4] John xvi. 28. [5] Wisd. ix. 10. [6] 1 Cor. i. 21. [7] John i. 5, 14.

forth and is perceived by the mind of each, He is said indeed to be sent, but not into this world; for He does not appear sensibly, that is, He does not present Himself to the corporeal senses. For we ourselves, too, are not in this world, in respect to our grasping with the mind as far as we can that which is eternal; and the spirits of all the righteous are not in this world, even of those who are still living in the flesh, in so far as they have discernment in things divine. But the Father is not said to be sent, when from time to time He is apprehended by any one, for He has no one of whom to be, or from whom to proceed; since Wisdom says, "I came out of the mouth of the Most High,"[1] and it is said of the Holy Spirit, "He proceedeth from the Father,"[2] but the Father is from no one.

29. As, therefore, the Father begat, the Son is begotten; so the Father sent, the Son was sent. But in like manner as He who begat and He who was begotten, so both He who sent and He who was sent, are one, since the Father and the Son are one.[3] So also the Holy Spirit is one with them, since these three are one. For as to be born, in respect to the Son, means to be from the Father; so to be sent, in respect to the Son, means to be known to be from the Father. And as to be the gift of God in respect to the Holy Spirit, means to proceed from the Father; so to be sent, is to be known to proceed from the Father. Neither can we say that the Holy Spirit does not also proceed from the Son, for the same Spirit is not without reason said to be the Spirit both of the Father and of the Son. Nor do I see what else He intended to signify, when He breathed on the face of the disciples, and said, "Receive ye the Holy Ghost."[4] For that bodily breathing, proceeding from the body with the feeling of bodily touching, was not the substance of the Holy Spirit, but a declaration by a fitting sign, that the Holy Spirit proceeds not only from the Father, but also from the Son. For the veriest of madmen would not say, that it was one Spirit which He gave when He breathed on them, and another which He sent after His ascension.[5] For the Spirit of God is one, the Spirit of the Father and of

[1] Ecclus. xxiv. 3. [2] John xv. 26. [3] John x. 30.
[4] John xx. 22. [5] Acts ii. 1–4.

the Son, the Holy Spirit, who worketh all in all.[1] But that He was given twice was certainly a significant economy, which we will discuss in its place, as far as the Lord may grant. That then which the Lord says,—"Whom I will send unto you from the Father,"[2]—shows the Spirit to be both of the Father and of the Son; because, also, when He had said, "Whom the Father will send," He added also, "in my name."[3] Yet He did not say, Whom the Father will send from me, as He said, "Whom I will send unto you from the Father," showing, namely, that the Father is the beginning of the whole divinity, or if it is better so expressed, Deity. He, therefore, who proceeds from the Father and from the Son, is referred back to Him from whom the Son was born. And that which the evangelist says, "For the Holy Ghost was not yet given, because that Jesus was not yet glorified;"[4] how is this to be understood, unless because the special giving or sending of the Holy Spirit after the glorification of Christ was to be such as it had never been before? For it was not previously none at all, but it had not been such as this. For if the Holy Spirit was not given before, wherewith were the prophets who spoke filled? Whereas the Scripture plainly says, and shows in many places, that they spake by the Holy Spirit. Whereas, also, it is said of John the Baptist, "And he shall be filled with the Holy Ghost, even from his mother's womb." And his father Zacharias is found to have been filled with the Holy Ghost, so as to say such things of him. And Mary, too, was filled with the Holy Ghost, so as to foretell such things of the Lord, whom she was bearing in her womb.[5] And Simeon and Anna were filled with the Holy Spirit, so as to acknowledge the greatness of the little child Christ.[6] How, then, was "the Spirit not yet given, since Jesus was not yet glorified," unless because that giving, or granting, or mission of the Holy Spirit was to have a certain speciality of its own in its very advent, such as never was before? For we read nowhere that men spoke in tongues which they did not know, through the Holy Spirit coming upon them; as happened then, when it was needful that His coming should be made plain by visible

[1] 1 Cor xii. 6. [2] John xv. 26. [3] John xiv. 26.
[4] John vii. 39. [5] Luke i. 15, 41–79. [6] Luke ii. 25–38.

signs, in order to show that the whole world, and all nations constituted with different tongues, should believe in Christ through the gift of the Holy Spirit, to fulfil that which is sung in the Psalm, "There is no speech nor language where their voice is not heard; their sound is gone out through all the earth, and their words to the end of the world."[1]

30. Therefore man was united, and in some sense commingled, with the Word of God, so as to be One Person, when the fulness of time was come, and the Son of God, made of a woman, was sent into this world, that He might be also the Son of man for the sake of the sons of men. And this person angelic nature could prefigure beforehand, so as to pre-announce, but could not appropriate, so as to be that person itself.

CHAP. XXI.—*Of the sensible showing of the Holy Spirit, and of the co-eternity of the Trinity. What has been said, and what remains to be said.*

But with respect to the sensible showing of the Holy Spirit, whether by the shape of a dove,[2] or by fiery tongues,[3] when the subjected and subservient creature by temporal motions and forms manifested His substance co-eternal with the Father and the Son, and alike with them unchangeable, while it was not united so as to be one person with Him, as the flesh was which the Word was made;[4] I do not dare to say that nothing of the kind was done aforetime. But I would boldly say, that the Father, Son, and Holy Spirit, of one and the same substance, God the Creator, the Omnipotent Trinity, work indivisibly; but that this cannot be indivisibly manifested by the creature, which is far inferior, and least of all by the bodily creature: just as the Father, Son, and Holy Spirit cannot be named by our words, which certainly are bodily sounds, except in their own proper intervals of time, divided by a distinct separation, which intervals the proper syllables of each word occupy. Since in their proper substance wherein they are, the three are one, the Father, and the Son, and the Holy Spirit, the very same, by no temporal motion, above the whole creature, without any interval of time and place, and at once one and the same from eternity to eternity, as it were eternity itself, which is not without truth and charity. But, in my words, the Father, Son, and Holy Spirit are separated,

[1] Ps. xix. 3, 4. [2] Matt. iii. 16. [3] Acts ii. 3. [4] John i. 14.

and cannot be named at once, and occupy their own proper places separately invisible letters. And as, when I name my memory, and intellect, and will, each name refers to each severally, but yet each is uttered by all three; for there is no one of these three names that is not uttered by both my memory and my intellect and my will together; so the Trinity together wrought both the voice of the Father, and the flesh of the Son, and the dove of the Holy Spirit, while each of these things is referred severally to each person. And by this similitude it is in some degree discernible, that the Trinity, which is inseparable in itself, is manifested separably by the appearance of the visible creature; and that the operation of the Trinity is also inseparable in each severally of those things which are said to pertain properly to the manifesting of either the Father, or the Son, or the Holy Spirit.

31. If then I am asked, in what manner either words or sensible forms and appearances were wrought before the incarnation of the Word of God, which should prefigure it as about to come, I reply that God wrought those things by the angels; and this I have also shown sufficiently, as I think, by testimonies of the Holy Scriptures. And if I am asked how the incarnation itself was brought to pass, I reply that the Word of God itself was made flesh, that is, was made man, yet not turned and changed into that which was made; but so made, that there should be there not only the Word of God and the flesh of man, but also the rational soul of man, and that this whole should both be called God on account of God, and man on account of man. And if this is understood with difficulty, the mind must be purged by faith, by more and more abstaining from sins, and by doing good works, and by praying with the groaning of holy desires; that by profiting through the divine help, it may both understand and love. And if I am asked, how, after the incarnation of the Word, either a voice of the Father was produced, or a corporeal appearance by which the Holy Spirit was manifested: I do not doubt indeed that this was done through the creature; but whether only corporeal and sensible, or whether by the employment also of the spirit rational or intellectual (for this is the term by which some choose to call what the Greeks

name *νοερόν*), not certainly so as to form one person (for who could possibly say that whatever creature it was by which the voice of the Father sounded, is in such sense God the Father; or whatever creature it was by which the Holy Spirit was manifested in the form of a dove, or in fiery tongues, is in such sense the Holy Spirit, as the Son of God is that man who was made of a virgin?), but only to the ministry of bringing about such intimations as God judged needful; or whether anything else is to be understood: is difficult to discover, and not expedient rashly to affirm. Yet I see not how those things could have been brought to pass without the rational or intellectual creature. But it is not yet the proper place to explain, as the Lord may give me strength, why I so think; for the arguments of heretics must first be discussed and refuted, which they do not produce from the divine books, but from their own reasons, and by which, as they think, they forcibly compel us so to understand the testimonies of the Scriptures which treat of the Father, and the Son, and the Holy Spirit, as they themselves will.

32. But now, as I think, it has been sufficiently shown, that the Son is not therefore less because He is sent by the Father, nor the Holy Spirit less because both the Father sent Him and the Son. For these things are perceived to be laid down in the Scriptures, either on account of the visible creature, or rather on account of commending to our thoughts the principle [of the Godhead], but not on account of inequality, or imparity, or unlikeness of substance; since, even if God the Father had willed to appear visibly through the subject creature, yet it would be most absurd to say that He was sent either by the Son, whom He begot, or by the Holy Spirit, who proceeds from Him. Let this, therefore, be the limit of the present book. Henceforth in the rest we shall see, the Lord helping, of what sort are those crafty arguments of the heretics, and in what manner they may be confuted.

BOOK FIFTH.

PROCEEDS TO TREAT OF THE ARGUMENTS PUT FORWARD BY THE HERETICS, NOT FROM SCRIPTURE, BUT FROM THEIR OWN REASON. THOSE ARE REFUTED, WHO THINK THE SUBSTANCE OF THE FATHER AND OF THE SON TO BE NOT THE SAME, BECAUSE EVERYTHING PREDICATED OF GOD IS, IN THEIR OPINION, PREDICATED OF HIM ACCORDING TO SUBSTANCE; AND THEREFORE IT FOLLOWS, THAT TO BEGET AND TO BE BEGOTTEN, OR TO BE BEGOTTEN AND UNBEGOTTEN, BEING DIVERSE, ARE DIVERSE SUBSTANCES; WHEREAS IT IS HERE DEMONSTRATED THAT NOT EVERYTHING PREDICATED OF GOD IS PREDICATED ACCORDING TO SUBSTANCE, IN SUCH MANNER AS HE IS CALLED GOOD AND GREAT ACCORDING TO SUBSTANCE, OR ANYTHING ELSE THAT IS PREDICATED OF HIM IN RESPECT TO HIMSELF; BUT THAT SOME THINGS ARE ALSO PREDICATED OF HIM RELATIVELY, *i.e.* NOT IN RESPECT TO HIMSELF, BUT TO SOMETHING NOT HIMSELF, AS HE IS CALLED FATHER IN RESPECT TO THE SON, AND LORD IN RESPECT TO THE CREATURE THAT SERVETH HIM; IN WHICH CASE, IF ANYTHING THUS PREDICATED RELATIVELY, *i.e.* IN RESPECT TO SOMETHING NOT HIMSELF, IS EVEN PREDICATED AS HAPPENING IN TIME, AS *e.g.* "LORD, THOU HAST BECOME OUR REFUGE," YET NOTHING HAPPENS TO GOD SO AS TO WORK A CHANGE IN HIM, BUT HE HIMSELF REMAINS ABSOLUTELY UNCHANGEABLE IN HIS OWN NATURE OR ESSENCE.

CHAP. I.—*What the author entreats from God, what from the reader. In God nothing is to be thought corporeal or changeable.*

1. Beginning, as I now do henceforwards, to speak of subjects which cannot altogether be spoken as they are thought, either by any man, or, at any rate, not by myself; although even our very thought, when we think of God the Trinity, falls (as we feel) very far short of Him of whom we think, nor comprehends Him as He is; but He is seen, as it is written, even by those who are so great as was the Apostle Paul, "through a glass and in an enigma:"[1] first, I pray to our Lord God Himself, of whom we ought always to think, and of whom we are not able to think worthily, in praise of whom blessing is at all times to be rendered,[2] and whom no speech is sufficient to declare, that He will grant me both help for understanding and explaining that which I design, and pardon if in anything I offend. For I bear in mind, not only my desire,

[1] 1 Cor. xiii. 12. [2] Ps. xxxiv. 1.

but also my infirmity. I ask also of my readers to pardon me, where they may perceive me to have had the desire rather than the power to speak, what they either understand better themselves, or fail to understand through the obscurity of my language, just as I myself pardon them what they cannot understand through their own dulness.

2. And we shall mutually pardon one another the more easily, if we know, or at any rate firmly believe and hold, that whatever is said of a nature, unchangeable, invisible, and having life absolutely and sufficient to itself, must not be measured after the custom of things visible, and changeable, and mortal, or not self-sufficient. But although we labour, and yet fail, to grasp and know even those things which are within the scope of our corporeal senses, or what we are ourselves in the inner man; yet it is with no shamelessness that faithful piety burns after those divine and unspeakable things which are above: piety, I say, not inflated by the arrogance of its own power, but inflamed by the grace of its Creator and Saviour Himself. For with what understanding can man apprehend God, who does not yet apprehend that very understanding itself of his own, by which he desires to apprehend Him? And if he does already apprehend this, let him carefully consider that there is nothing in his own nature better than it; and let him see whether he can there see any outlines of forms, or brightness of colours, or greatness of space, or distance of parts, or extension of size, or any movements through intervals of place, or any such thing at all. Certainly we find nothing of all this in that, than which we find nothing better in our own nature, that is, in our own intellect, by which we apprehend wisdom according to our capacity. What, therefore, we do not find in that which is our own best, we ought not to seek in Him who is far better than that best of ours; that so we may understand God, if we are able, and as much as we are able, as good without quality, great without quantity, a creator though He lack nothing, ruling but from no position, sustaining all things without "having" them, in His wholeness everywhere, yet without place, eternal without time, making things that are changeable, without change of Himself, and without passion. Whoso thus thinks of God, although he cannot yet

find out in all ways what He is, yet piously takes heed, as much as he is able, to think nothing of Him that He is not.

CHAP. II.—*God the only unchangeable essence.*

3. He is, however, without doubt, a substance, or, if it be better so to call it, an essence, which the Greeks call *οὐσία*. For as wisdom is so called from the being wise, and knowledge from knowing; so from being[1] comes that which we call essence. And who is there that IS, more than He who said to His servant Moses, "I am that I am;" and, "Thus shalt thou say unto the children of Israel, He who is hath sent me unto you"?[2] But other things that are called essences or substances admit of accidents, whereby a change, whether great or small, is produced in them. But there can be no accident of this kind in respect to God; and therefore He who is God is the only unchangeable substance or essence, to whom certainly BEING itself, whence comes the name of essence, most especially and most truly belongs. For that which is changed does not retain its own being; and that which can be changed, although it be not actually changed, is able not to be that which it had been; and hence that which not only is not changed, but also cannot at all be changed, alone falls most truly, without difficulty or hesitation, under the category of BEING.

CHAP. III.—*The argument of the Arians is refuted, which is drawn from the words begotten and unbegotten.*

4. Wherefore,—to begin now to answer the adversaries of our faith, respecting those things also, which are neither said as they are thought, nor thought as they really are:—among the many things which the Arians are wont to dispute against the Catholic faith, they seem chiefly to set forth this, as their most crafty device, namely, that whatsoever is said or understood of God, is said not according to accident, but according to substance: and therefore, to be unbegotten belongs to the Father according to substance, and to be begotten belongs to the Son according to substance; but to be unbegotten and to be begotten are different; therefore the substance of the Father and that of the Son are different. To whom we

[1] Esse. [2] Ex. iii. 14.

reply, If whatever is spoken of God is spoken according to substance, then that which is said, "I and the Father are one,"[1] is spoken according to substance. Therefore there is one substance of the Father and the Son. Or if this is not said according to substance, then something is said of God not according to substance, and therefore we are no longer compelled to understand unbegotten and begotten according to substance. It is also said of the Son, "He thought it not robbery to be equal with God."[2] We ask, equal according to what? For if He is not said to be equal according to substance, then they admit that something may be said of God not according to substance. Let them admit, then, that unbegotten and begotten are not spoken according to substance. And if they do not admit this, on the ground that they will have all things to be spoken of God according to substance, then the Son is equal to the Father according to substance.

CHAP. IV.—*The accidental always implies some change in the thing.*

5. That which is accidental commonly implies that it can be lost by some change of the thing to which it is an accident. For although some accidents are said to be inseparable, which in Greek are called ἀχώριστα, as the colour black is to the feather of a raven; yet the feather loses that colour, not indeed so long as it is a feather, but because the feather is not always. Wherefore the matter itself is changeable; and whenas that animal or that feather ceases to be, and the whole of that body is changed and turned into earth, it loses certainly that colour also. Although the kind of accident, which is called separable, may likewise be lost, not by separation, but by change; as, for instance, blackness is called a separable accident to the hair of men, because hair continuing to be hair can grow white; but, if carefully considered, it is sufficiently apparent, that it is not as if anything departed by separation away from the head when it grows white, as though blackness departed thence and went somewhere, and whiteness came in its place, but that the quality of colour there is turned and changed. Therefore there is nothing accidental in God, because there is nothing changeable or that may be lost. But if you

[1] John x. 30.

[2] Phil. ii. 6.

choose to call that also accidental, which, although it may not be lost, yet can be decreased or increased,—as, for instance, the life of the soul: for as long as it is a soul, so long it lives, and because the soul is always, it always lives; but because it lives more when it is wise, and less when it is foolish, here, too, some change comes to pass, not such that life is absent, as wisdom is absent to the foolish, but such that it is less;—nothing of this kind, either, happens to God, because He remains altogether unchangeable.

CHAP. V.—*Nothing is spoken of God according to accident, but according to substance or according to relation.*

6. Wherefore nothing in Him is said in respect to accident, since nothing is accidental to Him, and yet all that is said is not said according to substance. For in created and changeable things, that which is not said according to substance, must, by necessary alternative, be said according to accident. For all things are accidents to them, which can be either lost or diminished, whether magnitudes or qualities; and so also is that which is said in relation to something, as friendships, relationships, services, likenesses, equalities, and anything else of the kind; so also positions and conditions,[1] places and times, acts and passions. But in God nothing is said to be according to accident, because in Him nothing is changeable; and yet everything that is said, is not said according to substance. For it is said in relation to something, as the Father in relation to the Son, and the Son in relation to the Father, which is not accident; because both the one is always Father, and the other is always Son: yet not in such sense always, as though from the time when the Son was born, so that the Father for this reason ceases not to be the Father, because the Son never ceases to be the Son, but because the Son was always born, and never began to be the Son. But if He had begun to be at any time, or were at any time to cease to be, the Son, then He would be called Son according to accident. But if the Father, in that He is called the Father, were so called in relation to Himself, not to the Son; and the Son, in that He is called the Son, were so called in relation to Himself, not to the Father; then both the one would be called Father, and the

[1] Habitus.

other Son, according to substance. But because the Father is not called the Father except in that He has a Son, and the Son is not called Son except in that He has a Father, these things are not said according to substance; because each of them is not so called in relation to Himself, but the terms are used reciprocally and in relation each to the other; nor yet according to accident, because both the being called the Father, and the being called the Son, is eternal and unchangeable to them. Wherefore, although to be the Father and to be the Son is different, yet their substance is not different; because they are so called, not according to substance, but according to relation, which relation, however, is not accident, because it is not changeable.

CHAP. VI.—*Reply is made to the cavils of the heretics in respect to the same words begotten and unbegotten.*

7. But if they think they can answer this reasoning thus,—that the Father indeed is so called in relation to the Son, and the Son in relation to the Father, but that they are said to be unbegotten and begotten in relation to themselves, not in relation each to the other; for that it is not the same thing to call Him unbegotten as it is to call Him the Father, because there would be nothing to hinder our calling Him unbegotten even if He had not begotten the Son; and if any one beget a son, he is not therefore himself unbegotten, for men, who are begotten by other men, themselves also beget others; and therefore they say the Father is called Father in relation to the Son, and the Son is called Son in relation to the Father, but unbegotten is said in relation to Himself, and begotten in relation to Himself; and therefore, if whatever is said in relation to oneself is said according to substance, while to be unbegotten and to be begotten are different, then the substance is different:—if this is what they say, then they do not understand that they do indeed say something that requires more careful discussion in respect to the term unbegotten, because neither is any one therefore a father because unbegotten, nor therefore unbegotten because he is a father, and on that account he is supposed to be called unbegotten, not in relation to anything else, but in respect to himself; but, on the other hand, with a wonderful blindness, they do not perceive that no one

can be said to be begotten, except in relation to something. For he is therefore a son, because begotten; and because a son, therefore certainly begotten. And as is the relation of son to father, so is the relation of the begotten to the begetter; and as is the relation of father to son, so is the relation of the begetter to the begotten. And therefore any one is understood to be a begetter under one notion, but understood to be unbegotten under another. For though both are said of God the Father, yet the former is said in relation to the begotten, that is to the Son, which, indeed, they do not deny; but that He is called unbegotten, they declare to be said in respect to Himself. They say then, If anything is said to be a father in respect to itself, which cannot be said to be a son in respect to itself, and whatever is said in respect to self is said according to substance; and He is said to be unbegotten in respect to Himself, which the Son cannot be said to be; therefore He is said to be unbegotten according to substance; and because the Son cannot be so said to be, therefore He is not of the same substance. This subtlety is to be answered by compelling them to say themselves according to what it is that the Son is equal to the Father; whether according to that which is said in relation to Himself, or according to that which is said in relation to the Father. For it is not according to that which is said in relation to the Father, since in relation to the Father He is said to be Son, and the Father is not Son, but Father. Since Father and Son are not so called in relation to each other in the same way as friends and neighbours are; for a friend is so called relatively to his friend, and if they love each other equally, then the same friendship is in both; and a neighbour is so called relatively to a neighbour, and because they are equally neighbours to each other (for each is neighbour to the other, in the same degree as the other is neighbour to him), there is the same neighbourhood in both. But because the Son is not so called relatively to the Son, but to the Father, it is not according to that which is said in relation to the Father that the Son is equal to the Father; and it remains that He is equal according to that which is said in relation to Himself. But whatever is said in relation to self is said according to substance: it remains therefore that He is equal

according to substance; therefore the substance of both is the same. But when the Father is said to be unbegotten, it is not said what He is, but what He is not; and when a relative term is denied, it is not denied according to substance, since the relative itself is not affirmed according to substance.

CHAP. VII.—*The addition of a negative does not change the predicament.*

8. This is to be made clear by examples. And first we must notice, that by the word begotten is signified the same thing as is signified by the word son. For therefore a son, because begotten, and because a son, therefore certainly begotten. By the word unbegotten, therefore, it is declared that he is not son. But begotten and unbegotten are both of them terms suitably employed; whereas in Latin we can use the word "filius," but the custom of the language does not allow us to speak of "infilius." It makes no difference, however, in the meaning if he is called "non filius;" just as it is precisely the same thing if he is called "non genitus," instead of "ingenitus." For so the terms of both neighbour and friend are used relatively, yet we cannot speak of "invicinus" as we can of "inimicus." Wherefore, in speaking of this thing or that, we must not consider what the usage of our own language either allows or does not allow, but what clearly appears to be the meaning of the things themselves. Let us not therefore any longer call it unbegotten, although it can be so called in Latin; but instead of this let us call it not begotten, which means the same. Is this then anything else than saying that he is not a son? Now the prefixing of that negative particle does not make that to be said according to substance, which, without it, is said relatively; but that only is denied, which, without it, was affirmed, as in the other predicaments. When we say he is a man, we denote substance. He therefore who says he is not a man, enunciates no other kind of predicament, but only denies that. As therefore I affirm according to substance in saying he is a man, so I deny according to substance in saying he is not a man. And when the question is asked, how great he is? and I say he is quadrupedal, that is, four feet in measure, I affirm according to quantity; and he who says he

is not quadrupedal, denies according to quality. I say he is white, I affirm according to quality; if I say he is not white, I deny according to quality. I say he is near, I affirm according to relation; if I say he is not near, I deny according to relation. I affirm according to position, when I say he lies down; I deny according to position, when I say he does not lie down. I speak according to condition,[1] when I say he is armed; I deny according to condition, when I say he is not armed; and it comes to the same thing as if I should say he is unarmed. I affirm according to time, when I say he is of yesterday; I deny according to time, when I say he is not of yesterday. And when I say he is at Rome, I affirm according to place; and I deny according to place, when I say he is not at Rome. I affirm according to the predicament of action, when I say he smites; but if I say he does not smite, I deny according to action, so as to declare that he does not so act. And when I say he is smitten, I affirm according to the predicament of passion; and I deny according to the same, when I say he is not smitten. And, in a word, there is no kind of predicament according to which we may please to affirm anything, without being proved to deny according to the same predicament, if we prefix the negative particle. And since this is so, if I were to affirm according to substance, in saying son, I should deny according to substance, in saying not son. But because I affirm relatively when I say he is a son, for I refer to the father; therefore I deny relatively if I say he is not a son, for I refer the same negation to the father, in that I wish to declare that he has not a parent. But if to be called son is precisely equivalent to the being called begotten (as we said before), then to be called not begotten is precisely equivalent to the being called not son. But we deny relatively when we say he is not son, therefore we deny relatively when we say he is not begotten. Further, what is unbegotten, unless not begotten? We do not escape, therefore, from the relative predicament, when he is called unbegotten. For as begotten is not said in relation to self, but in that he is of a begetter; so when one is called unbegotten, he is not so called in relation to himself, but it is declared that he is not

[1] Habitus.

of a begetter. Both meanings, however, turn upon the same predicament, which is called that of relation. But that which is asserted relatively does not denote substance; and accordingly, although begotten and unbegotten are diverse, they do not denote a different substance; because, as son is referred to father, and not son to not father, so it follows inevitably that begotten must be referred to begetter, and not begotten to not begetter.

CHAP. VIII.—*Whatever is spoken of God according to substance, is spoken of each person severally, and together of the Trinity itself. One essence in God, and three, in Greek, hypostases, in Latin, persons.*

9. Wherefore let us hold this above all, that whatsoever is said of that most eminent and divine loftiness in respect to itself, is said in respect to substance, but that which is said in relation to anything, is not said in respect to substance, but relatively; and that the effect of the same substance in Father and Son and Holy Spirit is, that whatsoever is said of each in respect to themselves, is to be taken of them, not in the plural in sum, but in the singular. For as the Father is God, and the Son is God, and the Holy Spirit is God, which no one doubts to be said in respect to substance, yet we do not say that the very supreme Trinity itself is three Gods, but one God. So the Father is great, the Son great, and the Holy Spirit great; yet not three greats, but one great. For it is not written of the Father alone, as they perversely suppose, but of the Father and the Son and the Holy Spirit, "Thou art great: Thou art God alone."[1] And the Father is good, the Son good, and the Holy Spirit good; yet not three goods, but one good, of whom it is said, "None is good, save one, that is, God." For the Lord Jesus, lest He should be understood as man only by him who said, "Good Master," as addressing a man, does not therefore say, There is none good, save the Father alone; but, "None is good, save one, that is, God."[2] For the Father by Himself is declared by the name of Father; but by the name of God, both Himself and the Son and the Holy Spirit, because the Trinity is one God. But position, and condition, and places, and times, are not said to be in God properly, but metaphorically and through similitudes. For He is both said to dwell between the cherubims,[3] which is spoken in respect to position;

[1] Ps. lxxxvi. 10. [2] Luke xviii. 18, 19. [3] Ps. lxxx. 1.

and to be covered with the deep as with a garment,[1] which is said in respect to condition; and "Thy years shall have no end,"[2] which is said in respect of time; and, "If I ascend up into heaven, Thou art there,"[3] which is said in respect to place. And as respects action (or making), perhaps it may be said most truly of God alone, for God alone makes and Himself is not made. Nor is He liable to passions as far as belongs to that His substance whereby He is God. So the Father is omnipotent, the Son omnipotent, and the Holy Spirit is omnipotent; yet not three omnipotents, but one omnipotent: "For of Him are all things, and through Him are all things, and in Him are all things; to whom be glory."[4] Whatever, therefore, is spoken of God in respect to Himself, is both spoken singly of each person, that is, of the Father, and the Son, and the Holy Spirit; and together of the Trinity itself, not plurally but in the singular. For inasmuch as to God it is not one thing to be, and another thing to be great, but to Him it is the same thing to be, as it is to be great; therefore, as we do not say three essences, so we do not say three greatnesses, but one essence and one greatness. I say essence, which in Greek is called *οὐσία*, and which we call more usually substance.

10. They indeed use also the word hypostasis; but they intend to put a difference, I know not what, between *οὐσία* and hypostasis: so that most of ourselves who treat these things in the Greek language, are accustomed to say, *μίαν οὐσίαν, τρεῖς ὑποστάσεις*, or, in Latin, one essence, three substances.

CHAP. IX.—*The three persons not properly so called.*

But because with us the usage has already obtained, that by essence we understand the same thing which is understood by substance; we do not dare to say one essence, three substances, but one essence or substance and three persons: as many writers in Latin, who treat of these things, and are of authority, have said, in that they could not find any other more suitable way by which to enunciate in words that which they understood without words. For, in truth, as the Father is not the Son, and the Son is not the Father, and that Holy Spirit, who is also called the gift of God, is neither the Father

[1] Ps. civ. 6. [2] Ps. cii. 27. [3] Ps. cxxxix. 8. [4] Rom. xi. 36.

nor the Son, certainly they are three. And so it is said plurally, "I and my Father are one."[1] For He has not said, "*Is* one," as the Sabellians say; but, "*are* one." Yet, when the question is asked, What three? human language labours altogether under great poverty of speech. The answer, however, is given, three persons, not that it might be spoken, but that it might not be left unspoken.

CHAP. X.—*Those things which absolutely belong to God as His essence, are spoken of the Trinity in the singular, not in the plural.*

11. As, therefore, we do not say three essences, so we do not say three greatnesses, or three who are great. For in things which are great by partaking of greatness, to which it is one thing to be, and another to be great, as a great house, and a great mountain, and a great mind; in these things, I say, greatness is one thing, and that which is great from greatness is another, and absolutely that is not greatness which is a great house. But that is true greatness by which not only a great house is great, and any great mountain is great, but also by which every other thing whatsoever is great, which is called great; so that greatness itself is one thing, and those things are another which are called great from it. And this greatness certainly is primarily great, and in a much more excellent way than those things which are great by partaking of it. But since God is not great with that greatness which is not Himself, so that God, being great, is, as it were, partaker of that greatness;—otherwise that will be a greatness greater than God, whereas there is nothing greater than God;—therefore, He is great with that greatness by which He Himself is that same greatness. And, therefore, as we do not say three essences, so neither do we say three greatnesses; for it is the same thing to God to be, and to be great. For the same reason neither do we say three greats, but one who is great; since God is not great by partaking of greatness, but He is great by Himself being great, because He Himself is His own greatness. Let the same be said also of the goodness, and of the eternity, and of the omnipotence of God, and, in short, of all the predicaments which can be predicated of God, as He is spoken of in respect to Himself, not metaphorically and by similitude, but

[1] John x. 30.

properly, if indeed anything can be spoken of Him properly, by the mouth of man.

CHAP. XI.—*What is said relatively in the Trinity.*

12. But whereas, in the same Trinity, some things severally are specially predicated, these are in no way said in reference to themselves in themselves, but either in mutual reference or in respect to the creature; and, therefore, it is manifest that such things are spoken relatively, not in the way of substance. For the Trinity is called one God, great, good, eternal, omnipotent; and the same God Himself may be called His own deity, His own magnitude, His own goodness, His own eternity, His own omnipotence: but the Trinity cannot in the same way be called the Father, except perhaps metaphorically, in respect to the creature, on account of the adoption of sons. For that which is written, "Hear, O Israel: the Lord our God is one Lord,"[1] ought certainly not to be understood as if the Son were excepted, or the Holy Spirit were excepted; which one Lord our God we rightly call also our Father, as regenerating us by His grace. Neither can the Trinity in any wise be called the Son, but it can be called, in its entirety, the Holy Spirit, according to that which is written, "God is a Spirit;"[2] because both the Father is a spirit and the Son is a spirit, and the Father is holy and the Son is holy. Therefore, since the Father, the Son, and the Holy Spirit are one God, and certainly God is holy, and God is a spirit, the Trinity can be called also the Holy Spirit. But yet that Holy Spirit, who is not the Trinity, but is understood as in the Trinity, is spoken of in His proper name of the Holy Spirit relatively, since He is referred both to the Father and to the Son, because the Holy Spirit is the Spirit both of the Father and of the Son. But the relation is not itself apparent in that name, but it is apparent when He is called the gift of God;[3] for He is the gift of the Father and of the Son, because "He proceeds from the Father,"[4] as the Lord says; and because that which the apostle says, "Now, if any man have not the Spirit of Christ, he is none of His,"[5] he says certainly of the Holy Spirit Him-

[1] Deut. vi. 4. [2] John iv. 24. [3] Acts viii. 20.
[4] John xv. 26. [5] Rom. viii. 9.

self. When we say, therefore, the gift of the giver, and the giver of the gift, we speak in both cases relatively in reciprocal reference. Therefore the Holy Spirit is a certain unutterable communion of the Father and the Son; and on that account, perhaps, He is so called, because the same name is suitable to both the Father and the Son. For He Himself is called specially that which they are called in common; because both the Father is a spirit and the Son a spirit, both the Father is holy and the Son holy. In order, therefore, that the communion of both may be signified from a name which is suitable to both, the Holy Spirit is called the gift of both. And this Trinity is one God, alone, good, great, eternal, omnipotent; itself its own unity, deity, greatness, goodness, eternity, omnipotence.

CHAP. XII.—*In relative things that are reciprocal, names are sometimes wanting.*

13. Neither ought it to influence us—since we have said that the Holy Spirit is so called relatively, not the Trinity itself, but He who is in the Trinity—that the designation of Him to whom He is referred, does not seem to answer in turn to His designation. For we cannot, as we say the servant of a master, and the master of a servant, the son of a father and the father of a son, because these things are said relatively, so also say here. For we speak of the Holy Spirit of the Father; but, on the other hand, we do not speak of the Father of the Holy Spirit, lest the Holy Spirit should be understood to be His Son. So also we speak of the Holy Spirit of the Son; but we do not speak of the Son of the Holy Spirit, lest the Holy Spirit be understood to be His Father. For it is the case in many relatives, that no designation is to be found by which those things which bear relation to each other may [in name] mutually correspond to each other. For what is more clearly spoken relatively than the word earnest? Since it is referred to that of which it is an earnest, and an earnest is always an earnest of something. Can we, then, as we say, the earnest of the Father and of the Son,[1] say in turn, the Father of the earnest or the Son of the earnest? But, on the other hand, when we say the gift of the Father and of the

[1] 2 Cor. v. 5, and Eph. i. 14.

Son, we cannot indeed say the Father of the gift, or the Son of the gift; but that these may correspond mutually to each other, we say the gift of the giver and the giver of the gift; because here a word in use may be found, there it cannot.

CHAP. XIII.—*How the word beginning is spoken relatively in the Trinity.*

14. He is called the Father, therefore, relatively, and He is also relatively said to be the Beginning, and whatever else there may be of the kind; but He is called the Father in relation to the Son, the Beginning in relation to all things, which are from Him. So the Son is relatively so called; He is called also relatively the Word and the Image. And in all these appellations He is referred to the Father, but the Father is called by none of them. And the Son is also called the Beginning; for when it was said to Him, "Who art Thou?" He replied, "Even the Beginning, who also speak to you."[1] But is He, pray, the Beginning of the Father? For He intended to show Himself to be the Creator when He said that He was the Beginning, as the Father also is the beginning of the creature in that all things are from Him. For creator, too, is spoken relatively to creature, as master to servant. And so, when we say, both that the Father is the Beginning, and that the Son is the Beginning, we do not speak of two beginnings of the creature; since both the Father and the Son together is one beginning in respect to the creature, as one Creator, as one God. But if whatever remains within itself and produces or works anything is a beginning to that thing which it produces or works; then we cannot deny that the Holy Spirit also is rightly called the Beginning, since we do not separate Him from the appellation of Creator: and it is written of Him that He works; and assuredly, in working, He remains within Himself; for He Himself is not changed and turned into any of the things which He works. And see what it is that He works: "But the manifestation of the Spirit," he says, "is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another

[1] John viii. 25.

the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as He will;" certainly as God—for who can work such great things but God?—but "it is the same God which worketh all in all."[1] For if we are asked point by point concerning the Holy Spirit, we answer most truly that He is God; and with the Father and the Son together He is one God. Therefore, God is spoken of as one beginning in respect to the creature, not as two or three beginnings.

CHAP. XIV.—*The Father and the Son the only beginning of the Holy Spirit.*

15. But in their mutual relation to one another in the Trinity itself, if the begetter is a beginning in relation to that which he begets, the Father is a beginning in relation to the Son, because He begets Him; but whether the Father is also a beginning in relation to the Holy Spirit, since it is said, "He proceeds from the Father," is no small question. Because, if it is so, He will not only be a beginning to that thing which He begets or makes, but also to that which He gives. And here, too, that question comes to light, as it can, which is wont to trouble many, Why the Holy Spirit is not also a son, since He, too, comes forth from the Father, as it is read in the Gospel.[2] For the Spirit came forth, not as born, but as given; and so He is not called a son, because He was neither born, as the Only-begotten, nor made, so that by the grace of God He might be born into adoption, as we are. For that which is born of the Father, is referred to the Father only when called Son, and so the Son is the Son of the Father, and not also our Son; but that which is given is referred both to Him who gave, and to those to whom He gave; and so the Holy Spirit is not only the Spirit of the Father and of the Son who gave Him, but He is also called ours, who have received Him: as "The salvation of the Lord,"[3] who gives salvation, is said also to be our salvation, who have received it. Therefore, the Spirit is both the Spirit of God who gave Him, and ours who have received Him. Not, indeed, that spirit of ours by which we

[1] 1 Cor. xii. 6-11. [2] John xv. 26. [3] Ps. iii. 8.

are, because that is the spirit of a man which is in him; but this Spirit is ours in another mode, viz. that in which we also say, "Give us this day our bread."[1] Although certainly we have received that spirit also, which is called the spirit of a man. "For what hast thou," he says, "which thou didst not receive?"[2] But that is one thing, which we have received that we might be; another, that which we have received that we might be holy. Whence it is also written of John, that he "came in the spirit and power of Elias;"[3] and by the spirit of Elias is meant the Holy Spirit, whom Elias received. And the same thing is to be understood of Moses, when the Lord says to him, "And I will take of thy spirit, and will put it upon them;"[4] that is, I will give to them of the Holy Spirit, which I have already given to thee. If, therefore, that also which is given has him for a beginning by whom it is given, since it has received from no other source that which proceeds from him; it must be admitted that the Father and the Son are a beginning of the Holy Spirit, not two beginnings; but as the Father and Son are one God, and one Creator, and one Lord relatively to the creature, so are they one beginning relatively to the Holy Spirit. But the Father, the Son, and the Holy Spirit is one beginning in respect to the creature, as also one Creator and one God.

CHAP. XV.—*Whether the Holy Spirit was a gift before as well as after He was given.*

16. But it is asked further, whether, as the Son, by being born, has not only this, that He is the Son, but absolutely that He is; and so also the Holy Spirit, by being given, has not only this, that He is given, but absolutely that He is—whether therefore He was, before He was given, but was not yet a gift; or whether, for the very reason that God was about to give Him, He was already a gift also before He was given. But if He does not proceed unless when He is given, and assuredly could not proceed before there was one to whom He might be given; how, in that case, was He in His very substance, if He is not unless because He is given? just as the Son, by being born, not only has this, that He is a Son, which is said relatively, but absolutely His very substance, so that

[1] Matt. vi. 11. [2] 1 Cor. iv. 7. [3] Luke i. 17. [4] Num. xi. 17.

He is. Does the Holy Spirit proceed always, and proceed not in time, but from eternity, but because He so proceeded that He was capable of being given, was already a gift even before there was one to whom He might be given? For there is a difference in meaning between a gift and a thing that has been given. For a gift may exist even before it is given; but it cannot be called a thing that has been given unless it has been given.

CHAP. XVI.—*What is said of God in time, is said relatively, not accidentally.*

17. Nor let it trouble us that the Holy Spirit, although He is co-eternal with the Father and the Son, yet is called something which exists in time; as, for instance, this very thing which we have called Him, a thing that has been given. For the Spirit is a gift eternally, but a thing that has been given in time. For if a lord also is not so called unless when he begins to have a slave, that appellation likewise is relative and in time to God; for the creature is not from all eternity, of which He is the Lord. How then shall we make it good that relative terms themselves are not accidental, since nothing happens accidentally to God in time, because He is incapable of change, as we have argued in the beginning of this discussion? Behold! to be the Lord is not eternal to God; otherwise we should be compelled to say that the creature also is from eternity, since He would not bear rule from all eternity unless the creature also was a servant from all eternity. But as he cannot be a slave who has not a lord, neither can he be a lord who has not a slave. And if there be any one who says that God, indeed, is alone eternal, and that times are not eternal on account of their variety and changeableness, but that times nevertheless did not begin to be in time (for there was no time before times began, and therefore it did not happen to God in time that He should be Lord, since He was Lord of the very times themselves, which assuredly did not begin in time): what will he reply respecting man, who was made in time, and of whom assuredly He was not the Lord before he was of whom He was to be Lord? Certainly to be the Lord of man happened to God in time. And that all dispute may seem to be taken away, certainly to be your Lord, or mine, who have only lately

begun to be, happened to God in time. Or if this, too, seems uncertain on account of the obscure question respecting the soul, what is to be said of His being the Lord of the people of Israel? since, although the nature of the soul already existed, which that people had (a matter into which we do not now inquire), yet that people existed not as yet, and the time is apparent when it began to exist. Lastly, that He should be Lord of this or that tree, or of this or that corn crop, which only lately began to be, happened in time; since, although the matter itself already existed, yet it is one thing to be Lord of the matter, another to be Lord of the already created nature. For man, too, is lord of the wood at one time, and at another he is lord of the chest, although fabricated of that same wood; which he certainly was not at the time when he was already the lord of the wood. How then shall we make it good that nothing is said of God according to accident, except because nothing happens to His nature by which He may be changed, so that those things are relative accidents which happen in connection with some change of the things of which they are spoken. As a friend is so called relatively: for he does not begin to be one, unless when he has begun to love; therefore some change of will takes place, in order that he may be called a friend. And money, when it is called a price, is spoken of relatively, and yet it was not changed when it began to be a price; nor, again, when it is called a pledge, or any other thing of the kind. If, therefore, money can so often be spoken of relatively with no change of itself, so that neither when it begins, nor when it ceases to be so spoken of, does any change take place in that nature or form of it, whereby it is money; how much more easily ought we to admit, concerning that unchangeable substance of God, that something may be so predicated relatively in respect to the creature, that although it begin to be so predicated in time, yet nothing shall be understood to have happened to the substance itself of God, but to that creature in respect to which it is predicated? "Lord," it is said, "Thou hast been made our refuge."[1] God, therefore, is said to be our refuge relatively, for He is referred to us, and He then becomes our refuge when we flee to Him; pray

[1] Ps. xc. 1.

does anything come to pass then in His nature, which, before we fled to Him, was not? In us therefore some change does take place; for we were worse before we fled to Him, and we become better by fleeing to Him: but in Him there is no change. So also He begins to be our Father, when we are regenerated through His grace, since He gave us power to become the sons of God.[1] Our substance therefore is changed for the better, when we become His sons; and He at the same time begins to be our Father, but without any change of His own substance. Therefore that which begins to be spoken of God in time, and which was not spoken of Him before, is manifestly spoken of Him relatively; yet not according to any accident of God, so that anything should have happened to Him, but clearly according to some accident of that, in respect to which God begins to be called something relatively. When a righteous man begins to be a friend of God, he himself is changed; but far be it from us to say, that God loves any one in time with as it were a new love, which was not in Him before, with whom things gone by have not passed away and things future have been already done. Therefore He loved all His saints before the foundation of the world, as He predestinated them; but when they are converted and find Him, then they are said to begin to be loved by Him, that what is said may be said in that way in which it can be comprehended by human affections. So also, when He is said to be wroth with the unrighteous, and gentle with the good, they are changed, not He: just as the light is troublesome to weak eyes, pleasant to those that are strong; namely, by their change, not its own.

[1] John i. 12.

BOOK SIXTH.

THE QUESTION IS PROPOSED, HOW THE APOSTLE CALLS CHRIST "THE POWER OF GOD, AND THE WISDOM OF GOD." AND AN ARGUMENT IS RAISED, WHETHER THE FATHER IS NOT WISDOM HIMSELF, BUT ONLY THE FATHER OF WISDOM; OR WHETHER WISDOM BEGAT WISDOM. BUT THE ANSWER TO THIS IS DEFERRED FOR A LITTLE, WHILE THE UNITY AND EQUALITY OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST, ARE PROVED; AND THAT WE OUGHT TO BELIEVE IN A TRINITY, NOT IN A THREEFOLD GOD. LASTLY, THAT SAYING OF HILARY IS EXPLAINED, ETERNITY IN THE FATHER, APPEARANCE IN THE IMAGE, USE IN THE GIFT.

CHAP. I.—*The Son, according to the apostle, is the power and wisdom of the Father. Hence the reasoning of the Catholics against the earlier Arians. A difficulty is raised, whether the Father is not Wisdom Himself, but only the Father of Wisdom.*

1. Some think themselves hindered from admitting the equality of the Father, Son, and Holy Spirit, because it is written, "Christ the power of God, and the wisdom of God;" in that, on this ground, there does not appear to be equality; because the Father is not Himself power and wisdom, but the begetter of power and wisdom. And, in truth, the question is usually asked with no common earnestness, in what way God can be called the Father of power and wisdom. For the apostle says, "Christ the power of God, and the wisdom of God."[1] And hence some on our side have reasoned in this way against the Arians, at least against those who at first set themselves up against the Catholic faith. For Arius himself is reported to have said, that if He is a Son, then He was born; if He was born, there was a time when the Son was not: not understanding that even to be born is, to God, from all eternity; so that the Son is co-eternal with the Father, as the brightness which is produced and is spread around by fire is co-eval with it, and would be co-eternal, if fire were eternal. And therefore some of the later Arians have abandoned that opinion, and have

[1] 1 Cor. i. 24.

confessed that the Son of God did not begin to be in time. But among the arguments which those on our side used to hold against them who said that there was a time when the Son was not, some were also wont to introduce such an argument as this: If the Son of God is the power and wisdom of God, and God was never without power and wisdom, then the Son is co-eternal with God the Father; but the apostle says, "Christ the power of God, and the wisdom of God;" and a man must be senseless to say that God at any time had not power or wisdom; therefore there was no time when the Son was not.

2. Now this argument compels us to say that God the Father is not wise, except by having the wisdom which He begat, not by the Father in Himself being wisdom itself. Further, if it be so, just as the Son also Himself is called God of God, Light of Light, we must consider whether He can be called wisdom of wisdom, if God the Father is not wisdom itself, but only the begetter of wisdom. And if we hold this, why is He not the begetter also of His own greatness, and of His own goodness, and of His own eternity, and of His own omnipotence; so that He is not Himself His own greatness, and His own goodness, and His own eternity, and His own omnipotence; but is great with that greatness which He begat, and good with that goodness, and eternal with that eternity, and omnipotent with that omnipotence, which was born of Him; just as He Himself is not His own wisdom, but is wise with that wisdom which was born of Him? For we need not be afraid of being compelled to say that there are many sons of God, over and above the adoption of the creature, co-eternal with the Father, if He be the begetter of His own greatness, and goodness, and eternity, and omnipotence. For it is easy to reply to this cavil, that it does not at all follow, because many things are named, that He should be the Father of many co-eternal sons; just as it does not follow that He is the Father of two, because Christ is said to be the power of God, and the wisdom of God. For that certainly is the power which is the wisdom, and that is the wisdom which is the power; and in like manner, therefore, of the rest also; so that that is the greatness which is the power, or any other of those things

which either have been mentioned above, or may hereafter be mentioned.

CHAP. II.—*What is said of the Father and Son together, and what not.*

3. But if nothing is spoken of Him in His own substance, except that which is spoken of Him in relation to the Son, that is, that He is His Father, or begetter, or beginning; if also the begetter is by consequence a beginning to that which he begets of himself; but whatever else is spoken of Him is so spoken as with the Son, or rather in the Son; whether that He is great with that greatness which He begat, or just with that justice which He begat, or good with that goodness which He begat, or powerful with that force or power which He begat, or wise with that wisdom which He begat: whereas the Father is not said to be greatness itself, but the begetter of greatness; but the Son, as He is called the Son in His own substance, which He is not called with the Father but in relation to the Father, so is not great in His own substance, but with the Father, of whom He is the greatness; and so also is called wise with the Father, of whom He Himself is the wisdom; just as the Father is called wise with the Son, because He is wise with that wisdom which He begat: therefore the one is not called without the other, whatever they are called in respect to themselves; that is, whatever they are called that manifests their substance, both are so called together;—if these things are so, then the Father is not God without the Son, nor the Son God without the Father, but both together are God. And that which is said, "In the beginning was the Word," means that the Word was in the Father. Or if "In the beginning" is intended to mean, Before all things; then in that which follows, "And the Word was with God," the Son alone is understood to be the Word, not the Father and Son together, as though both were one Word (for He is the Word in the same way as He is the Image, but the Father and Son are not both together the Image, but the Son alone is the Image of the Father: just as He is also the Son of the Father, for both together are not the Son). But in that which is added, "And the Word was with God," there is much reason to understand thus: "The Word," which is the Son alone, "was

with God," which is not the Father alone, but God the Father and the Son together. But what wonder is there, if this can be said in the case of some twofold things widely different from each other? For what are so different as soul and body? Yet we can say the soul was with a man, that is, in a man; although the soul is not the body, and man is both soul and body together. So that what follows in the Scripture, "And the Word was God,"[1] may be understood thus: The Word, which is not the Father, was God together with the Father. Are we then to say thus, that the Father is the begetter of His own greatness, that is, the begetter of His own power, or the begetter of His own wisdom; and that the Son is greatness, and power, and wisdom; but that the great, omnipotent, and wise God, is both together? How then God of God, Light of Light? For not both together are God of God, but only the Son is of God, that is to say, of the Father; nor are both together Light of Light, but the Son only is of Light, that is, of the Father. Unless, perhaps, it was in order to intimate and inculcate briefly that the Son is co-eternal with the Father, that it is said, God of God, and Light of Light, or anything else of the like kind, as if to say, This which is not the Son without the Father, of this which is not the Father without the Son; that is, this Light which is not Light without the Father, of that Light, viz. the Father, which is not Light without the Son; so that, when it is said, God which is not the Son without the Father, and of God which is not the Father without the Son, it may be perfectly understood that the Begetter did not precede that which He begot. And if this be so, then this alone cannot be said of them, namely, this or that of this or that, which they are not both together. Just as the Word cannot be said to be of the Word, because both are not the Word together, but only the Son; nor image of image, since they are not both together the image; nor Son of Son, since both together are not the Son, according to that which is said, "I and my Father are one."[2] For "we are one" means, what He is, that am I also; according to essence, not according to relation.

[1] John i. 1.

[2] John x. 30.

CHAP. III.—*That the unity of the essence of the Father and the Son is to be gathered from the words, "We are one." The Son is equal to the Father both in wisdom and in all other things.*

4. And I know not whether the words, "They are one," are ever found in Scripture as spoken of things of which the nature is different. But if there are more things than one of the same nature, and they differ in sentiment, they are not one, and that so far as they differ in sentiment. For if the disciples were already one by the fact of being men, He would not say, "That they may be one, as we are one,"[1] when commending them to the Father. But because Paul and Apollos were both alike men, and also of like sentiments, "He that planteth," he says, "and he that watereth are one."[2] When, therefore, anything is so called one, that it is not added in what it is one, and yet more things than one are called one, then the same essence and nature is signified, not differing nor disagreeing. But when it is added in what it is one, it may be meant that something is made one out of things more than one, though they are different in nature. As soul and body are assuredly not one; for what are so different? unless there be added or understood in what they are one, that is, one man, or one animal. Thence the apostle says, "He who is joined to a harlot, is one body;" he does not say, they are one, or he is one; but he has added "body," as though it were one body composed by being joined together of two different bodies, masculine and feminine.[3] And, "He that is joined unto the Lord," he says, "is one spirit:" he did not say, he that is joined unto the Lord is one, or they are one; but he added, "spirit." For the spirit of man and the Spirit of God are different in nature; but by being joined they become one spirit of two different spirits, so that the Spirit of God is blessed and perfect without the human spirit, but the spirit of man cannot be blessed without God. Nor is it without cause, I think, that when the Lord said so much in the Gospel according to John, and so often, of unity itself, whether of His own with the Father, or of ours interchangeably with ourselves; He has nowhere said, that we are also one with Himself, but, "that they may be one as we also are one."[4] Therefore the Father and the

[1] John xvii. 11. [2] 1 Cor. iii. 8. [3] 1 Cor. vi. 16, 17. [4] John xvii. 11.

Son are one, undoubtedly according to unity of substance; and there is one God, and one great, and one wise, as we have argued.

5. Whence then is the Father greater? For if greater, He is greater by greatness; but whereas the Son is His greatness, neither assuredly is the Son greater than He who begat Him, nor is the Father greater than that greatness, whereby He is great; therefore they are equal. For whence is He equal, if not in that which He is, to whom it is not one thing to be, and another to be great? Or if the Father is greater in eternity, the Son is not equal in anything whatsoever. For whence equal? If you say in greatness, that greatness is not equal which is less eternal, and so of all things else. Or is He perhaps equal in power, but not equal in wisdom? But how is that power which is less wise, equal? Or is He equal in wisdom, but not equal in power? But how is that wisdom equal which is less powerful? It remains, therefore, that if He is not equal in anything, He is not equal in all. But Scripture proclaims, that "He thought it not robbery to be equal with God."[1] Therefore any adversary of the truth whatever, provided he feels bound by apostolical authority, must needs confess that the Son is equal with God in each one thing whatsoever. Let him choose that which he will; from it he will be shown, that He is equal in all things which are said of His substance.

CHAP. IV.—*The same argument continued.*

6. For in like manner the virtues which are in the human mind, although each has its own several and different meaning, yet are in no way mutually separable; so that, for instance, whosoever were equal in courage, are equal also in prudence, and temperance, and justice. For if you say that such and such men are equal in courage, but that one of them is greater in prudence, it follows that the courage of the other is less prudent, and so neither are they equal in courage, since the courage of the former is more prudent. And so you will find it to be the case with the other virtues, if you consider them one by one. For the question is not of the strength of the body, but of the courage of the mind. How much more

[1] Phil. ii. 6.

therefore is this the case in that unchangeable and eternal substance, which is incomparably more simple than the human mind is? Since, in the human mind, to be is not the same as to be strong, or prudent, or just, or temperate; for a mind can exist, and yet have none of these virtues. But in God to be is the same as to be strong, or to be just, or to be wise, or whatever is said of that simple multiplicity, or multifold simplicity, whereby to signify His substance. Wherefore, whether we say God of God in such way that this name belongs to each, yet not so that both together are two Gods, but one God; for they are in such way united with each other, as according to the apostle's testimony may take place even in diverse and differing substances; for both the Lord alone is a Spirit, and the spirit of a man alone is assuredly a spirit; yet, if it cleave to the Lord, "it is one spirit:" how much more there, where there is an absolutely inseparable and eternal union, so that He may not seem absurdly to be called as it were the Son of both, when He is called the Son of God, if that which is called God is only said of both together. Or perhaps it is that whatever is said of God so as to indicate His substance, is not said except of both together, nay of the Trinity itself together? Whether therefore it be this or that (which needs a closer inquiry), it is enough for the present to see from what has been said, that the Son is in no respect equal with the Father, if He is found to be unequal in anything which has to do with intimating His substance, as we have already shown. But the apostle has said that He is equal. Therefore the Son is equal with the Father in all things, and is of one and the same substance.

CHAP. V.—*The Holy Spirit also is equal to the Father and the Son in all things.*

7. Wherefore also the Holy Spirit consists in the same unity of substance, and the same equality. For whether He is the unity of both, or the holiness, or the love, or therefore the unity because the love, and therefore the love because the holiness, it is manifest that He is not one of the two, through whom both are joined, through whom the Begotten is loved by the Begetter, and loves Him that begat Him, and through whom, not by participation, but by their own essence, neither

by the gift of any superior, but by their own, they are "keeping the unity of the Spirit in the bond of peace;"[1] which we are commanded to imitate by grace, both towards God and towards ourselves. "On which two commandments hang all the law and the prophets."[2] So those three are God, one, alone, great, wise, holy, blessed. But we are blessed from Him, and through Him, and in Him; because we ourselves are one by His gift, and one spirit with Him, because our soul cleaves to Him so as to follow Him. And it is good for us to cleave to God, since He will destroy every man who is estranged from Him.[3] Therefore the Holy Spirit, whatever it is, is something common both to the Father and Son. But that communion itself is consubstantial and co-eternal; and if it may fitly be called friendship, let it be so called; but it is more aptly called love. And this is also a substance, since God is a substance, and "God is love," as it is written.[4] But as He is a substance together with the Father and the Son, so that substance is together with them great, and together with them good, and together with them holy, and whatsoever else is said in reference to substance; since it is not one thing to God to be, and another to be great or to be good, and the rest, as we have shown above. For if love is less great therein [*i.e.* in God] than wisdom, then wisdom is loved in less degree than according to what it is; love is therefore equal, in order that wisdom may be loved according to its being; but wisdom is equal with the Father, as we have proved above; therefore also the Holy Spirit is equal; and if equal, equal in all things, on account of the absolute simplicity which is in that substance. And therefore they are not more than three; One who loves Him who is from Himself, and One who loves Him from whom He is, and Love itself. And if this last is nothing, how is "God love"? If it is not substance, how is God substance?

CHAP. VI.—*How God is a substance both simple and manifold.*

8. But if it is asked how that substance is both simple and manifold; consider, first, why the creature is manifold, but in no way really simple. And first, all that is body is

[1] Eph. iv. 3. [2] Matt. xxii. 37–40. [3] Ps. lxxvii. 28, 27. [4] 1 John iv. 16.

composed certainly of parts; so that therein one part is greater, another less, and the whole is greater than any part whatever or how great soever. For the heaven and the earth are parts of the whole bulk of the world; and the earth alone, and the heaven alone, is composed of innumerable parts; and its third part is less than the remainder, and the half of it is less than the whole; and the whole body of the world, which is usually called by its two parts, viz. the heaven and the earth, is certainly greater than the heaven alone or the earth alone. And in each several body, size is one thing, colour another, shape another; for the same colour and the same shape may remain with diminished size; and the same shape and the same size may remain with the colour changed; and the same shape not remaining, yet the thing may be just as great, and of the same colour. And whatever other things are predicated together of body can be changed either together, or the more part of them without the rest. And hence the nature of body is conclusively proved to be manifold, and in no respect simple. The spiritual creature also, that is, the soul, is indeed the more simple of the two if compared with the body; but if we omit the comparison with the body, it is manifold, and itself also not simple. For it is on this account more simple than the body, because it is not diffused in bulk through extension of place, but in each body, it is both whole in the whole, and whole in each several part of it; and, therefore, when anything takes place in any small particle whatever of the body, such as the soul can feel, although it does not take place in the whole body, yet the whole soul feels it, since the whole soul is not unconscious of it. But, nevertheless, since in the soul also it is one thing to be skilful, another to be indolent, another to be intelligent, another to be of retentive memory; since cupidity is one thing, fear another, joy another, sadness another; and since things innumerable, and in innumerable ways, are to be found in the nature of the soul, some without others, and some more, some less; it is manifest that its nature is not simple, but manifold. For nothing simple is changeable, but every creature is changeable.

CHAP. VII.—*God is a Trinity, but not threefold.*

But God is truly called in manifold ways, great, good, wise,

blessed, true, and whatsoever other thing seems to be said of Him not unworthily: but His greatness is the same as His wisdom; for He is not great by bulk, but by power; and His goodness is the same as His wisdom and greatness, and His truth the same as all those things; and in Him it is not one thing to be blessed, and another to be great, or wise, or true, or good, or in a word to be Himself.

9. Neither, since He is a Trinity, is He therefore to be thought threefold; otherwise the Father alone, or the Son alone, will be less than the Father and Son together. Although, indeed, it is hard to see how we can say, either the Father alone, or the Son alone; since both the Father is with the Son, and the Son with the Father, always and inseparably: not that both are the Father, or both are the Son; but because they are always one in relation to the other, and neither the one nor the other alone. But because we call even the Trinity itself God alone, although He is always with holy spirits and souls, but say that He only is God, because they are not also God with Him; so we call the Father the Father alone, not because He is separate from the Son, but because they are not both together the Father.

CHAP. VIII.—*No addition can be made to the nature of God.*

Since, therefore, the Father alone, or the Son alone, or the Holy Spirit alone, is as great as is the Father and the Son and the Holy Spirit together, in no manner is He to be called threefold. Forasmuch as bodies increase by union of themselves. For although he who cleaves to his wife is one body; yet it is a greater body than if it were that of the husband alone, or of the wife alone. But in spiritual things, when the less adheres to the greater, as the creature to the Creator, the former becomes greater than it was, not the latter. For in those things which are not great by bulk, to be greater is to be better. And the spirit of any creature becomes better, when it cleaves to the Creator, than if it did not so cleave; and therefore also greater because better. "He," then, "that is joined unto the Lord is one spirit:"[1] but yet the Lord does not therefore become greater, although he who is joined to the Lord does so. In God Himself, therefore, when the equal Son,

[1] 1 Cor. vi. 17.

or the Holy Spirit equal to the Father and the Son, is joined to the equal Father, God does not become greater than each of them severally; because that perfectness cannot increase. But whether it be the Father, or the Son, or the Holy Spirit, He is perfect, and God the Father the Son and the Holy Spirit is perfect; and therefore He is a Trinity rather than threefold.

CHAP. IX.—*Whether one or the three persons together are called the only God.*

10. And since we are showing how we can say the Father alone, because there is no Father in the Godhead except Himself, we must consider also the opinion which holds that the only true God is not the Father alone, but the Father and the Son and the Holy Spirit. For if any one should ask whether the Father alone is God, how can it be replied that He is not, unless perhaps we were to say that the Father indeed is God, but that He is not God alone, but that the Father, Son, and Holy Spirit are God alone? But then what shall we do with that testimony of the Lord? For He was speaking to the Father, and had named the Father as Him to whom He was speaking, when He says, "And this is life eternal, that they may know Thee the one true God."[1] And this the Arians indeed usually take, as if the Son were not true God. Passing them by, however, we must see whether, when it is said to the Father, "That they may know Thee the one true God," we are forced to understand it as if He wished to intimate that the Father alone is also the true God; lest we should not understand any to be God, except the three together, the Father, Son, and Holy Spirit. Are we therefore, from the testimony of the Lord, both to call the Father the one true God, and the Son the one true God, and the Holy Spirit the one true God, and the Father, the Son, and the Holy Spirit together, that is, the Trinity itself together, not three true Gods, but one true God? Or because He added, "And Jesus Christ whom Thou hast sent," are we to supply "the one true God;" and that the order of the words is this, "That they may know Thee, and Jesus Christ whom Thou hast sent, the one true God"? Why then did He omit to mention the

[1] John xvii. 3.

Holy Spirit? Is it because it follows, that wheresoever we name One who cleaves to One by a harmony so great, that through this harmony both are one, forthwith from this that harmony itself must be understood also, although it is not mentioned? For in that place, too, the apostle seems as it were to pass over the Holy Spirit; and yet there, too, He is understood, where he says, "All are yours, and ye are Christ's, and Christ is God's."[1] And again, "The head of the woman is the man, the head of the man is Christ, and the head of Christ is God."[2] But again, if God is only all three together, how can God be the head of Christ, that is, the Trinity the head of Christ, since Christ is in the Trinity in order that it may be the Trinity? Is that which is the Father with the Son, the head of that which is the Son alone? For the Father with the Son is God, but the Son alone is Christ: especially since it is the Word already made flesh that speaks; and according to this His humiliation also, the Father is greater than He, as He says, "for my Father is greater than I;"[3] so that the very being of God, which is one to Him with the Father, is itself the head of the man who is mediator, which He is alone.[4] For if we rightly call the mind the chief thing of man, that is, as it were the head of the human substance, although the man himself together with the mind is man; why is not the Word with the Father, which together is God, much more suitably and much more the head of Christ, although Christ as man cannot be understood except with the Word which was made flesh? But this, as we have already said, we shall consider somewhat more carefully hereafter. At present the equality and one and the same substance of the Trinity has been demonstrated as briefly as possible, that in whatever way that other question be determined, the more rigorous discussion of which we have deferred, nothing may hinder us from confessing the absolute equality of the Father, Son, and Holy Spirit.

CHAP. X.—*Of the attributes assigned by Hilary to each person. The Trinity is represented in things that are made.*

11. A certain writer, when he would briefly intimate the special attributes of each of the persons in the Trinity, tells us that "Eternity is in the Father, form in the Image, use in the

[1] 1 Cor. iii. 22, 23. [2] 1 Cor. xi. 3. [3] John xiv. 28. [4] 1 Tim. ii. 5.

Gift." And since he was a man of no mean authority in handling the Scriptures, and in the assertion of the faith, for it is Hilary who put this in his book (*On the Trinity*, ii.); I have searched into the hidden meaning of these words as far as I can, that is, of the Father, and the Image, and the Gift, of eternity, and of form, and of use. And I do not think that he intended more by the word eternity, than that the Father has not a father from whom He is; but the Son is from the Father, so as to be, and so as to be co-eternal with Him. For if an image perfectly fills the measure of that of which it is the image, then the image is made equal to that of which it is the image, not the latter to its own image. And in respect to this image he has named form, I believe on account of the quality of beauty, where there is at once such great fitness, and prime equality, and prime likeness, differing in nothing, and unequal in no respect, and in no part unlike, but answering exactly to Him whose image it is: where there is prime and absolute life, to whom it is not one thing to live, and another to be, but the same thing to be and to live; and prime and absolute intellect, to whom it is not one thing to live, another to understand, but to understand is to live, and is to be, and all things are one: as though a perfect word, to which nothing is wanting, and a certain skill of the omnipotent and wise God, full of all living, unchangeable sciences, and all one in it, as itself is one from one, with whom it is one. Therein God knew all things which He made by it; and therefore, while times pass away and succeed, nothing passes away or succeeds to the knowledge of God. For things which are created are not therefore known by God, because they have been made; and not rather have been therefore made, even although changeable, because they are known unchangeably by Him. Therefore that unspeakable conjunction of the Father and His image is not without fruition, without love, without joy. Therefore that love, delight, felicity, or blessedness, if indeed it can be worthily expressed by any human word, is called by him, in short, Use; and is the Holy Spirit in the Trinity, not begotten, but the sweetness of the begetter and of the begotten, filling all creatures according to their capacity with abundant bountifulness and copiousness, that they may keep their proper order and rest satisfied in their proper place.

12. Therefore all these things which are made by divine skill, show in themselves a certain unity, and form, and order; for each of them is both some one thing, as are the several natures of bodies and dispositions of souls; and is fashioned in some form, as are the figures or qualities of bodies, and the various learning or skill of souls; and seeks or preserves a certain order, as are the several weights or combinations of bodies, and the loves or delights of souls. When therefore we regard the Creator, who is understood by the things that are made,[1] we must needs understand the Trinity, of whom there appear traces in the creature, as is fitting. For in that Trinity is the supreme source of all things, and the most perfect beauty, and the most blessed delight. Those three, therefore, both seem to be mutually determined to each other, and are in themselves infinite. But here in corporeal things, one thing alone is not as much as three together, and two are something more than one; but in that highest Trinity one is as much as the three together, nor are two anything more than one. And They are infinite in themselves. So both each are in each, and all in each, and each in all, and all in all, and all are one. Let him who sees this, whether in part, or "through a glass and in an enigma,"[2] rejoice in knowing God; and let him honour Him as God, and give thanks; but let him who does not see it, strive to see it through piety, not to cavil at it through blindness. Since God is one, but yet is a Trinity. Neither are we to take the words as used indiscriminately, "of whom, and through whom, and to whom are all things;" nor yet to many gods, but "to Him, be glory for ever and ever. Amen."[3]

[1] Rom. i. 20. [2] 1 Cor. xiii. 12. Darkly, A.V. [3] Rom. xi. 36, in A.V.

BOOK SEVENTH.

THE QUESTION IS EXPLAINED, WHICH HAD BEEN DEFERRED IN THE PREVIOUS BOOK, VIZ. THAT GOD THE FATHER, WHO BEGAT THE SON HIS POWER AND WISDOM, IS NOT ONLY THE FATHER OF POWER AND WISDOM, BUT ALSO HIMSELF POWER AND WISDOM; AND SIMILARLY THE HOLY SPIRIT: YET THAT THERE ARE NOT THREE POWERS OR THREE WISDOMS, BUT ONE POWER AND ONE WISDOM, AS THERE IS ONE GOD AND ONE ESSENCE. INQUIRY IS THEN MADE, WHY THE LATINS SAY ONE ESSENCE, THREE PERSONS, IN GOD; BUT THE GREEKS, ONE ESSENCE, THREE SUBSTANCES OR HYPOSTASES: AND BOTH MODES OF EXPRESSION ARE SHOWN TO ARISE FROM THE NECESSITIES OF SPEECH, THAT WE MIGHT HAVE AN ANSWER TO GIVE WHEN ASKED, WHAT THREE, WHILE TRULY CONFESSING THAT THERE ARE THREE, VIZ. THE FATHER, AND THE SON, AND THE HOLY SPIRIT.

CHAP. I.—*Augustine returns to the question, whether each person of the Trinity by itself is wisdom. With what difficulty, or in what way, the proposed question is to be solved.*

1. Let us now inquire more carefully, so far as God grants, into that which a little before we deferred; whether each person also in the Trinity can also by Himself and not with the other two be called God, or great, or wise, or true, or omnipotent, or just, or anything else that can be said of God, not relatively, but in respect to substance; or whether these things cannot be said except when the Trinity is understood. For the question is raised,—because it is written, "Christ the power of God, and the wisdom of God,"[1]—whether He is so the Father of His own wisdom and His own power, as that He is wise with that wisdom which He begat, and powerful with that power which He begat; and whether, since He is always powerful and wise, He always begat power and wisdom. For if it be so, then, as we have said, why is He not also the Father of His own greatness by which He is great, and of His own goodness by which He is good, and of His own justice by which He is just, and whatever else there is? Or if all these things are understood, although under more names than

[1] 1 Cor. i. 24.

one, to be in the same wisdom and power, so that that is greatness which is power, that is goodness which is wisdom, and that again is wisdom which is power, as we have already argued; then let us remember, that when I mention any one of these, I am to be taken as if I mentioned all. It is asked, then, whether the Father also by Himself is wise, and is Himself His own wisdom itself; or whether He is wise in the same way as He speaks. For He speaks by the Word which He begat, not by the word which is uttered, and sounds, and passes away, but by the Word which was with God, and the Word was God, and all things were made by Him:[1] by the Word which is equal to Himself, by whom He always and unchangeably utters Himself. For He is not Himself the Word, as He is not the Son nor the image. But in speaking (putting aside those words of God in time which are produced in the creature, for they sound and pass away,—in speaking then) by that co-eternal Word, He is not understood singly, but with that Word itself, without whom certainly He does not speak. Is He then in such way wise as He is one who speaks, so as to be in such way wisdom, as He is the Word, and so that to be the Word is to be wisdom, that is, also to be power, so that power and wisdom and the Word may be the same, and be so called relatively as the Son and the image: and that the Father is not singly powerful or wise, but together with the power and wisdom itself which He created; just as He is not singly one who speaks, but by that Word and together with that Word which He begat; and in like way great by that and together with that greatness which He begat? And if He is not great by one thing, God by another, but great by that whereby He is God, because it is not one thing to Him to be great and another to be God; it follows that neither is He God singly, but by that and together with that Godhead which He begat; that so the Son is the Godhead of the Father, as He is the wisdom and power of the Father, and as He is the Word and image of the Father: and that because it is not one thing to Him to be, another to be God, the Son therefore is also the essence of the Father, as He is His word and image; and that hence also—except that He is

[1] John i. 1, 3.

the Father—the Father is not anything, unless because He has the Son; that not only that which is meant by Father (which it is manifest that He is not called relatively to Himself but to the Son, and therefore is the Father because He has the Son), but altogether that He is that which He is in respect to His substance, He therefore is, because He begat His own essence. For as He is great, only with that greatness which He begat, so also He is, only with that essence which He begat; because it is not one thing to Him to be, and another to be great. Is He therefore the Father of His own essence, in the same way as He is the Father of His own greatness, as He is the Father of His own power and wisdom? since His greatness is the same as His power, and His essence the same as His greatness.

2. This discussion has arisen from that which is written, that "Christ is the power of God, and the wisdom of God." Wherefore our discourse is compressed into these narrow limits, while we desire to speak things unspeakable; that either we must say that Christ is not the power of God and the wisdom of God, and so shamelessly and impiously resist the apostle; or we must acknowledge that Christ is indeed the power of God and the wisdom of God, but that His Father is not the Father of His own power and wisdom, which is not less impious; for so neither will He be the Father of Christ, because Christ is the power of God and the wisdom of God; or that the Father is not powerful with His own power, or wise with His own wisdom: and who shall dare to say this? Or yet, again, that we must understand, that in the Father it is one thing to be, another thing to be wise, so that He is not by that by which He is wise: a thing usually understood of the soul, which is at some times unwise, at others wise; as being by nature changeable, and not absolutely and perfectly simple. Or, again, that the Father is not anything in respect to His own substance; and that not only that He is the Father, but altogether that He is, is said relatively to the Son. How then can the Son be of the same essence as the Father, seeing that the Father, in respect to Himself, is neither His own essence, nor is at all in respect to Himself, but even His essence is in relation to the Son? But, on the contrary, much more is He of one and the same essence, since the Father and Son

are one and the same essence; seeing that the Father has His being itself not in respect to Himself, but to the Son, which essence He begat, and by which essence He is whatever He is. Therefore neither is in respect to Himself. And both are said relatively the one to the other. Or is the Father alone not only called Father, but altogether whatever He is called, relatively to the Son, but the Son is predicated of also in reference to Himself? And if it be so, what is predicated of Him in reference to Himself? Is it His essence itself? But the Son is the essence of the Father, as He is the power and wisdom of the Father, as He is the Word of the Father, and the image of the Father. Or if the Son is called essence in reference to Himself, but the Father is not essence, but the begetter of the essence, and is not in respect to Himself, but by that very essence which He begat; as He is great by that greatness which He begat: therefore the Son is also called greatness in respect to Himself; therefore He is also called, in like manner, power, and wisdom, and word, and image. But what can be more absurd than that He should be called image in respect to Himself? Or if image and word are not the very same with power and wisdom, but the former are spoken relatively, and the latter in respect to self, not to another; then we get to this, that the Father is not wise with that wisdom which He begat, because He Himself cannot be spoken relatively to it, and it cannot be spoken relatively to Him. For all things which are said relatively are said reciprocally; therefore it remains that even in essence the Son is spoken of relatively to the Father. But from this is educed a most unexpected sense: that essence itself is not essence, or at least that, when it is called essence, not essence but something relative is intimated. As when we speak of a master, essence is not intimated, but a relative which has reference to a slave; but when we speak of a man, or any such thing which is said in respect to self, not to anything else, then essence is intimated. Therefore when a man is called a master, man himself is essence, but he is called master relatively; for he is called man in respect to himself, but master in respect to his slave. But in the point from which we started, if essence itself is spoken relatively, essence itself is not essence. Add further,

that all essence which is spoken relatively, is also something, although the relation be taken away; as *e.g.* in the case of a man who is a master, and a man who is a slave, and a horse that is a beast of burden, and money that is a pledge, the man, and the horse, and the money are spoken in respect to themselves, and are substances or essences; but master, and slave, and beast of burden, and pledge, are spoken relatively to something. But if there were not a man, that is, some substance, there would be none who could be called relatively a master; and if there were no horse having a certain essence, there would be nothing that could be called relatively a beast of burden; so if money were not some kind of substance, it could not be called relatively a pledge. Wherefore, if the Father also is not something in respect to Himself, then there is no one at all that can be spoken of relatively to something. For it is not as it is with colour. The colour of a thing is referred to the thing coloured, and colour is not spoken at all in reference to substance, but is always of something that is coloured; but that thing of which it is the colour, even if it is referred to colour in respect to its being coloured, is yet, in respect to its being a body, spoken of in respect to substance. But in no way may we think in like manner that the Father cannot be called anything in respect to His own substance, but that whatever He is called, He is called in relation to the Son; while the same Son is spoken of both in respect to His own substance and in relation to the Father, when He is called great greatness, and powerful power, plainly in respect to Himself, and the greatness and power of the great and powerful Father, by which the Father is great and powerful. It is not therefore so, but both are substance, and both are one substance. And as it is absurd to say that whiteness is not white, so is it absurd to say that wisdom is not wise; and as whiteness is called white in respect to itself, so also wisdom is called wise in respect to itself. But the whiteness of a body is not an essence, since the body itself is the essence, and that is a quality of it; and hence also a body is said from that quality to be white, to which body to be is not the same thing as to be white. For the form in it is one thing, and the colour another; and both are not in themselves, but in a certain bulk,

which bulk is neither form nor colour, but is formed and coloured. True wisdom is both wise, and wise in itself. And since in the case of every soul that becomes wise by partaking of wisdom, if it again becomes foolish, yet wisdom in itself remains; nor when that soul was changed into folly is the wisdom likewise so changed; therefore wisdom is not in him who becomes wise by it, in the same manner as whiteness is in the body which is by it made white. For when the body has been changed into another colour, that whiteness will not remain, but will altogether cease to be. But if the Father also who begat wisdom is made wise by it, and to be is not to Him the same as to be wise, then the Son is His quality, not His offspring; and there will no longer be absolute simpleness in the Godhead. But far be it from being so, since in truth in the Godhead is absolutely simple essence, and therefore to be is there the same as to be wise. But if to be is there the same as to be wise, then the Father is not wise by that wisdom which He begat; otherwise He did not beget it, but it begat Him. For what else do we say when we say, that to Him to be is the same as to be wise, unless that He is by that whereby He is wise? Wherefore, that which is the cause to Him of being wise, is itself also the cause to Him that He is; and accordingly, if the wisdom which He begat is the cause to Him of being wise, it is also the cause to Him that He is; and this cannot be the case, except either by begetting or by creating Him. But no one ever said in any sense that wisdom is either the begetter or the creator of the Father; for what could be more senseless? Therefore both the Father Himself is wisdom, and the Son is in such way called the wisdom of the Father, as He is called the light of the Father; that is, that in the same manner as light from light, and yet both one light, so we are to understand wisdom of wisdom, and yet both one wisdom; and therefore also one essence, since there to be is the same as to be wise. For what to be wise is to wisdom, and to be able is to power, and to be eternal is to eternity, and to be just to justice, and to be great to greatness, that being itself is to essence. And since in that simpleness to be wise is nothing else than to be, therefore wisdom there is the same as essence.

CHAP. II.—*The Father and the Son together one wisdom, as one essence, although not together one Word.*

3. Therefore the Father and the Son together are one essence, and one greatness, and one truth, and one wisdom. But the Father and Son both together are not one Word, because both together are not one Son. For as the Son is referred to the Father, and is not so called in respect to Himself, so also the word is referred to him whose word it is, when it is called the word. Since He is the Son in that He is the Word, and He is the Word in that He is the Son. Inasmuch, therefore, as the Father and the Son together are certainly not one Son, it follows that the Father and the Son together are not the one Word of both. And therefore He is not the Word in that He is wisdom; since He is not called the Word in respect to Himself, but only relatively to Him whose Word He is, as He is called the Son in relation to the Father; but He is wisdom by that whereby He is essence. And therefore, because one essence, one wisdom. But since the Word is also wisdom, yet is not thereby the Word in that it is wisdom; for He is understood to be the Word relatively, but wisdom essentially: let us understand, that when He is called the Word, it is as much as to say, wisdom that is born, so as to be both the Son and the image; and that when these two words are used, namely *wisdom* (*is*) *born*, in one of the two, namely *born*, both word, and image, and Son, are understood, and in all these names essence is not expressed, since they are spoken relatively; but in the other word, namely *wisdom*, since it is spoken also in respect to substance, for wisdom is wise in itself, essence also is expressed, and that being of His which is to be wise. Whence the Father and Son together are one wisdom, because one essence, and singly wisdom of wisdom, as essence of essence. And hence they are not therefore not one essence, because the Father is not the Son, and the Son is not the Father, or because the Father is unbegotten, but the Son is begotten: since by these names their relative attributes are expressed. But both together are one wisdom and one essence, wherein to be is the same as to be wise. And both together are not the Word or the Son, since to be is not the same as to be the Word or the Son,

as we have already sufficiently shown that these terms are spoken relatively.

CHAP. III.—*Why the Son chiefly is intimated in the Scriptures by the name of wisdom, while both the Father and the Holy Spirit are wisdom. That the Holy Spirit, together with the Father and the Son, is one wisdom.*

4. Why, then, is scarcely anything ever said in the Scriptures of wisdom, unless to show that it is begotten or created of God? —begotten in the case of that wisdom by which all things are made; but created or made, as in men, when they are converted to that wisdom which is not created and made but begotten, and are so enlightened; for in these men themselves there comes to be something which may be called their wisdom: even as the Scriptures foretell or narrate, that "the Word was made flesh, and dwelt among us;"[1] for in this way Christ was made wisdom, because He was made man. Is it on this account that wisdom does not speak in these books, nor is anything said of it, except to declare that it is born of God, or made by Him, although the Father is Himself wisdom; because that wisdom ought to be commended and imitated by us, by the imitation of which we are fashioned? For the Father speaks it, that it may be His word: yet not as a word producing a sound proceeds from the mouth, or is thought before it is pronounced. For this word is completed in certain spaces of time, but that is eternal, and speaks to us by enlightening us, what ought to be spoken to men, both of itself and of the Father. And therefore He says, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him:"[2] since the Father reveals by the Son, that is, by His Word. For if that word which we utter, and which is temporal and transitory declares both itself, and that of which we speak, how muc more the Word of God, by which all things are made? F this Word so declares the Father as He is the Father; becau both itself so is, and is that which is the Father, in so far a it is wisdom and essence. For in so far as it is the Wor it is not what the Father is; because the Word is not th Father, and word is spoken relatively, as is also Son, whic assuredly is not the Father. And therefore Christ is the pow

[1] John i. 14. [2] Matt. xi. 27.

and wisdom of God, because He Himself, being also power and wisdom, is from the Father, who is power and wisdom; as He light of the Father, who is light, and the fountain of life God the Father, who is Himself assuredly the fountain life. For "with Thee," He says, "is the fountain of life, in Thy light shall we see light."[1] Because, "as the her hath life in Himself, so hath He given to the Son to life in Himself:"[2] and, "He was the true Light, which eth every man that cometh into the world:" and this t, "the Word," was "with God;" but "the Word also was d;"[3] and "God is light, and in Him is no darkness at all:"[4] a light that is not corporeal, but spiritual; yet not in such y spiritual, that it was wrought by illumination, as it was id to the apostles, "Ye are the light of the world,"[5] but "the light which lighteth every man," that very supreme wisdom itself who is God, of whom we now treat. The Son therefore is Wisdom of wisdom, namely the Father, as He is Light of light, and God of God; so that both the Father singly is light, and the Son singly is light; and the Father singly is God, and the Son singly is God: therefore the Father also singly is wisdom, and the Son singly is wisdom. And as both together are one light and one God, so both are one wisdom. But the Son is "by God made unto us wisdom, and righteousness, and sanctification;"[6] because we turn ourselves to Him in time, that is, from some particular time, that we may remain with Him for ever. And He Himself from a certain time was "the Word made flesh, and dwelt among us."

5. On this account, then, when anything concerning wisdom is declared or narrated in the Scriptures, whether as itself speaking, or where anything is said of it, the Son chiefly is intimated to us. And by the example of Him who is the image, let us also not depart from God, since we also are the image of God: not indeed that which is equal to Him, since we are made so by the Father through the Son, and not born of the Father, as that is. And we are so, because we are enlightened with light; but that is so, because it is the light that enlightens; and which, therefore being without pattern,

[1] Ps. xxxvi. 9.
[2] John v. 26.
[3] John i. 9, 1.
[4] 1 John i. 5.
[5] Matt. v. 14.
[6] 1 Cor. i. 30.

is to us a pattern. For He does not imitate any one going before Him, in respect to the Father, from whom He is never separable at all, since He is the very same substance with Him from whom He is. But we by striving imitate Him who abides, and follow Him who stands still, and walking in Him reach out towards Him; because He is made for us a way in time by His humiliation, which is to us an eternal abiding place by His divinity. For since to pure intellectual spirits who have not fallen through pride, He gives an example in the form of God and as equal with God and as God; so in order that He might also give Himself as an example of returning to fallen man, who on account of the uncleanness of sin and the punishment of mortality cannot see God, "He emptied Himself;" not by changing His own divinity, but by assuming our changeableness: and "taking upon Him the form of a servant,"[1] "He came to us into this world,"[2] who "was in this world," because "the world was made by Him;"[3] that He might be an example upwards to those who see God, an example downwards to those who admire man, an example to the sound to persevere, an example to the sick to be made whole, an example to those who are to die that they may not fear, an example to the dead that they may rise again, "that in all things He might have the pre-eminence."[4] So that, because man ought not to follow any except God to blessedness, and cannot perceive God; by following God made man, he might follow at once Him whom he could perceive, and whom he ought to follow. Let us then love Him and cleave to Him, by charity spread abroad in our hearts, through the Holy Spirit which is given unto us.[5] It is not therefore to be wondered at, if, on account of the example which the image, which is equal to the Father, gives to us, in order that we may be refashioned after the image of God, Scripture, when it speaks of wisdom, speaks of the Son, whom we follow by living wisely; although the Father also is wisdom, as He is both light and God.

6. The Holy Spirit also, whether we are to call Him that absolute love which joins together Father and Son, and joins

[1] Phil. ii. 7. [2] 1 Tim. i. 15. [3] John i. 10.
[4] Col. i. 18. [5] Rom. v. 5.

us also from beneath, that so that is not unfitly said which is written, "God is love;"[1] how is He not also Himself wisdom, since He is light, because "God is light"? or whether after any other way the essence of the Holy Spirit is to be singly and properly named; then, too, since He is God, He is certainly light; and since He is light, He is certainly wisdom. But that the Holy Spirit is God, Scripture proclaims by the apostle, who says, "Know ye not that ye are the temple of God?" and immediately subjoins, "And the Spirit of God dwelleth in you;"[2] for God dwelleth in His own temple. For the Spirit of God does not dwell in the temple of God as a servant, since he says more plainly in another place, "Know ye not that your body is the temple of the Holy Ghost which is in you, and which ye have of God, and ye are not your own? For ye are bought with a great price: therefore glorify God in your body."[3] But what is wisdom, except spiritual and unchangeable light? For yonder sun also is light, but it is corporeal; and the spiritual creature also is light, but it is not unchangeable. Therefore the Father is light, the Son is light, and the Holy Spirit is light; but together not three lights, but one light. And so the Father is wisdom, the Son is wisdom, and the Holy Spirit is wisdom, and together not three wisdoms, but one wisdom: and because in the Trinity to be is the same as to be wise, the Father, Son, and Holy Spirit, are one essence. Neither in the Trinity is it one thing to be and another to be God; therefore the Father, Son, and Holy Spirit, are one God.

CHAP. IV.—*How it was brought about that the Greeks speak of three hypostases, the Latins of three persons. Scripture nowhere speaks of three persons in one God.*

7. For the sake, then, of speaking of things that cannot be uttered, that we may be able in some way to utter what we are able in no way to utter fully, our Greek friends have spoken of one essence, three substances; but the Latins of one essence or substance, three persons; because, as we have already said,[4] essence usually means nothing else than substance in our language, that is, in Latin. And provided that what is said is understood only in a mystery, such a way of speaking was

[1] 1 John iv. 8. [2] 1 Cor. iii. 16. [3] 1 Cor. vi. 19, 20. [4] Bk. v. c. 28.

sufficient, in order that there might be something to say when it was asked what the three are, which the true faith pronounces to be three, when it both declares that the Father is not the Son, and that the Holy Spirit, which is the gift of God, is neither the Father nor the Son. When, then, it is asked what the three are, or who the three are, we betake ourselves to the finding out of some special or general name under which we may embrace these three; and no such name occurs to the mind, because the supereminence of the Godhead surpasses the power of customary speech. For God is more truly thought than He is uttered, and exists more truly than He is thought. For when we say that Jacob was not the same as Abraham, but that Isaac was neither Abraham nor Jacob, certainly we confess that they are three, Abraham, Isaac, and Jacob. But when it is asked what three, we reply three men, calling them in the plural by a specific name; but if we were to say three animals, then by a generic name; for man, as the ancients have defined him, is a rational, mortal animal: or again, as our Scriptures usually speak, three souls, since it is fitting to call the whole from the better part, that is, to call both body and soul, which is the whole man, from the soul; for so it is said that seventy-five souls went down into Egypt with Jacob, instead of saying so many men.[1] Again, when we say that your horse is not mine, and that a third belonging to some one else is neither mine nor yours, then we confess that there are three; and if any one ask what three, we answer three horses by a specific name, but three animals by a generic one. And yet again, when we say that an ox is not a horse, but that a dog is neither an ox nor a horse, we speak of a three; and if any one questions us what three, we do not speak now by a specific name of three horses, or three oxen, or three dogs, because the three are not contained under the same species, but by a generic name, three animals; or if under a higher genus, three substances, or three creatures, or three natures. But whatsoever things are expressed in the plural number specifically by one name, can also be expressed generically by one name. But all things which are generically called by one name cannot also be called specifically by one name. For three horses,

[1] Gen. xlvi. 27, and Deut. x. 22.

which is a specific name, we also call three animals; but a horse, and an ox, and a dog, we call only three animals or substances, which are generic names, or anything else that can be spoken generically concerning them; but we cannot speak of them as three horses, or oxen, or dogs, which are specific names; for we express those things by one name, although in the plural number, which have that in common that is signified by the name. For Abraham, and Isaac, and Jacob, have in common that which is man; therefore they are called three men: a horse also, and an ox, and a dog, have in common that which is animal; therefore they are called three animals. So three several laurels we also call three trees; but a laurel, and a myrtle, and an olive, we call only three trees, or three substances, or three natures: and so three stones we call also three bodies; but stone, and wood, and iron, we call only three bodies, or by any other higher generic name by which they can be called. Of the Father, therefore, the Son, and the Holy Spirit, seeing that they are three, let us ask what three they are, and what they have in common. For the being the Father is not common to them, so that they should be interchangeably fathers to one another: as friends, since they are so called relatively to each other, can be called three friends, because they are so mutually to each other. But this is not the case in the Trinity, since the Father only is there father; and not Father of two, but of the Son only. Neither are they three Sons, since the Father there is not the Son, nor is the Holy Spirit. Neither three Holy Spirits, because the Holy Spirit also, in that proper meaning by which He is also called the gift of God, is neither the Father nor the Son. What three therefore? For if three persons, then that which is meant by person is common to them; therefore that name is either specific or generic to them, if we regard the custom of speech. But where there is no difference of nature, there things that are more in number are so expressed generically, that they can also be expressed specifically. For the difference of nature causes, that a laurel, and a myrtle, and an olive, or a horse, and an ox, and a dog, are not called by the specific name, the former of three laurels, or the latter of three oxen, but by the generic name, the former of three trees, and the latter of three animals. But here, where

there is no difference of essence, it is necessary that these three should have a specific name, which yet is not to be found. For person is a generic name, insomuch that man also can be so called, although there is so great a difference between man and God.

8. Further in that very generic word, if on this account we say three persons, because that which person means is common to them (otherwise they can in no way be so called, just as they are not called three sons, because that which son means is not common to them); why do we not also say three Gods? For certainly, since the Father is a person, and the Son a person, and the Holy Spirit a person, therefore there are three persons: since then the Father is God, and the Son God, and the Holy Spirit God, why not three Gods? Or else, since on account of their ineffable union these three are together one God, why not also one person; that so we could not say three persons, although we call each a person singly, just as we cannot say three Gods, although we call each singly God, whether the Father, or the Son, or the Holy Spirit? Is it because Scripture does not say three Gods? But neither do we find that Scripture anywhere mentions three persons. Or is it because Scripture does not call these three, either three or one person (for we read of the person of the Lord, but not of the Lord as a person), that therefore it was lawful through the mere necessity of speaking and reasoning to say three persons, not because Scripture says it, but because Scripture does not contradict it: whereas, if we were to say three Gods, Scripture would contradict it, which says, "Hear, O Israel; the Lord thy God is one God"?[1] Why then is it not also lawful to say three essences; which, in like manner, as Scripture does not say, so neither does it contradict? For if essence is a specific name common to three, why are They not to be called three essences, as Abraham, Isaac, and Jacob are called three men, because man is the specific name common to all men? But if essence is not a specific name, but a generic one, since man, and cattle, and tree, and constellation, and angel, are called essences; why are not these called three essences, as three horses are called three animals, and three laurels are

[1] Deut. vi. 4.

called three trees, and three stones three bodies? Or if they are not called three essences, but one essence, on account of the unity of the Trinity, why is it not the case, that on account of the same unity of the Trinity they are not to be called three substances or three persons, but one substance and one person? For as the name of essence is common to them, so that each singly is called essence, so the name of either substance or person is common to them. For that which must be understood of persons according to our usage, this is to be understood of substances according to the Greek usage; for they say three substances, one essence, in the same way as we say three persons, one essence or substance.

9. What therefore remains, except that we confess that these terms sprang from the necessity of speaking, when copious reasoning was required against the devices or errors of the heretics? For when human weakness endeavoured to utter in speech to the senses of man what it grasps in the secret places of the mind in proportion to its comprehension respecting the Lord God its creator, whether by devout faith, or by any discernment whatsoever; it feared to say three essences, lest any difference should be understood to exist in that absolute equality. Again, it could not say that there were not three somewhats, for it was because Sabellius said this that he fell into heresy. For it must be devoutly believed, as most certainly known from the Scriptures, and must be grasped by the eye of the mind with undoubting perception, that there is both Father, and Son, and Holy Spirit; and that the Son is not the same with the Father, nor the Holy Spirit the same with the Father or the Son. It sought then what three it should call them, and answered substances or persons; by which names it did not intend diversity to be meant, but singleness to be denied: that not only unity might be understood therein from the being called one essence, but also Trinity from the being called three substances or persons. For if it is the same thing with God to be as to subsist, they were not to be called three substances, in such sense as they are not called three essences; just as, because it is the same thing with God to be as to be wise, as we do not say three essences, so neither three wisdoms. For so, because it is the same thing to Him

to be God as to be, it is not right to say three essences, as it is not right to say three Gods. But if it is one thing to God to be, another to subsist, as it is one thing to God to be, another to be the Father or the Lord; for that which He is, is spoken in respect to Himself, but He is called Father in relation to the Son, and Lord in relation to the creature which serves Him; therefore He subsists relatively, as He begets relatively, and bears rule relatively: so then substance will be no longer substance, because it will be relative. For as from being He is called essence, so from subsisting we speak of substance. But it is absurd that substance should be spoken relatively, for everything subsists in respect to itself; how much more God?

CHAP. V.—*In God, substance is spoken improperly, essence properly.*

10. If, however, it is fitting that God should be said to subsist—(For that word is rightly understood of those things, in which as subjects those things are, which are said to be in a subject, as colour or shape in body. For body subsists, and so is substance; but those things are in the body, which subsists and is their subject, and they are not substances, but are in a substance: and so, if either that colour or that shape ceases to be, it does not deprive the body of being a body, because it is not of the being of body, that it should retain this or that shape or colour; therefore neither changeable nor simple things are properly called substances.)—But if God subsists so that He can be properly called a substance, then there is something in Him as it were in a subject, and He is not simple, *i.e.* such that to Him to be is the same as is anything else that is said concerning Him in respect to Himself; as, for instance, great, omnipotent, good, and whatever of this kind is not unfitly said of God. But it is an impiety to say that God subsists, and is a subject to His own goodness, and that this goodness is not a substance or rather essence, and that God Himself is not His own goodness, but that it is in Him as in a subject. And hence it is clear that God is improperly called substance, in order that He may be understood to be by the more usual name essence, which He is truly and properly called; so that perhaps it is right that God alone should be called essence. For He is truly alone, because He is unchangeable; and

declared this to be His own name to His servant Moses, when He says, "I am that I am;" and, "Thus shalt thou say unto the children of Israel: He who is hath sent me unto you."[1] However, whether He be called essence, which He is properly called, or substance, which He is called improperly, He is called both in respect to Himself, not relatively to anything; whence to God to be is the same thing as to subsist; and so the Trinity, if one essence, is also one substance. Perhaps therefore they are more conveniently called three persons than three substances.

CHAP. VI.—*Why we do not in the Trinity speak of one person, and three essences. What he ought to believe concerning the Trinity who does not receive what is said above. Man both is after the image, and is the image of God.*

11. But lest I should seem to favour ourselves, let us make this further inquiry. Although they also, if they pleased, as they call three substances three hypostases, so might call three persons three "prosopa." But they preferred that word which, perhaps, was more in accordance with the usage of their language. For the case is the same with the word persons also; for to God it is not one thing to be, another to be a person, but it is absolutely the same thing. For if to be is said in respect to Himself, but person relatively; in this way we should say three persons, the Father, Son, and Holy Spirit; just as we speak of three friends, or three relations, or three neighbours, in that they are so mutually, not that each one of them is so in respect to himself. Wherefore any one of these is the friend of the other two, or the relation, or the neighbour, because these names have a relative signification. What then? Are we to call the Father the person of the Son and of the Holy Spirit, or the Son the person of the Father and of the Holy Spirit, or the Holy Spirit the person of the Father and of the Son? But neither is the word person commonly so used in any case; nor in this Trinity, when we speak of the person of the Father, do we mean anything else than the substance of the Father. Wherefore, as the substance of the Father is the Father Himself, not as He is the Father, but as He is, so also the person of the Father is not anything else than the Father Himself; for He is called a person in respect to Himself, not in respect

[1] Ex. iii. 14.

to the Son, or the Holy Spirit: just as He is called in respect to Himself both God, and great, and good, and just, and anything else of the kind; and just as to Him to be is the same as to be God, or as to be great, or as to be good, so it is the same thing to Him to be, as to be a person. Why, therefore, do we not call these three together one person, as one essence and one God, but say three persons, while we do not say three Gods or three essences; unless it be because we wish some one word to serve for that meaning whereby the Trinity is understood, that we might not be altogether silent, when asked, what three, while we confessed that they are three? For if essence is the genus, and substance or person the species, as some think, then I must omit what I just now said, that they ought to be called three essences, as they are called three substances or persons; as three horses are called three horses, and the same are called three animals, since horse is the species, animal the genus. For neither there is the species spoken of in the plural, and the genus in the singular, as if we were to say that three horses were one animal; but as they are three horses by the special name, so they are three animals by the generic one. But if they say that the name of substance or person does not signify species, but something singular and individual; so that any one is not so called a substance or person as he is called a man, for man is common to all men, but in the same manner as he is called this or that man, as Abraham, as Isaac, as Jacob, or any one else who, if present, could be pointed out with the finger: so will the same reason reach these too. For as Abraham, Isaac, and Jacob are called three individuals, so are they called three men, and three souls. Why then are both the Father and the Son and the Holy Spirit, if we are to reason about them also according to genus and species and individual, not so called three essences, as they are called three substances or persons? But this, as I said, I pass over: but I do affirm, that if essence is a genus, then a single essence has no species; just as, because animal is a genus, a single animal has no species. Therefore the Father, Son, and Holy Spirit are not three species of one essence. But if essence is a species, as man is a species, but those are three, which we call substances or persons, then they have the same species in common, in such way as Abraham, Isaac, and Jacob

have in common the species which is called man; not as man is subdivided into Abraham, Isaac, and Jacob, so can one man also be subdivided into several single men; for this is altogether impossible, since one man is already a single man. Why then is one essence subdivided into three substances or persons? For if essence is a species, as man is, then one essence is as one man is: or do we, as we say that any three human beings of the same sex, of the same constitution of body, of the same mind, are one nature,—for they are three human beings, but one nature,—so also say in the Trinity three substances one essence, or three persons one substance or essence? But this is somehow a parallel case, since the ancients also who spoke Latin, before they had these terms, which have not long come into use, that is, essence or substance, used for them to say nature. We do not therefore use these terms according to genus or species, but as if according to a matter that is common and the same. Just as if three statues were made of the same gold, we should say three statues one gold, yet should neither call the gold genus, and the statues species; nor the gold species, and the statues individuals. For no species goes beyond its own individuals, so as to comprehend anything external to them. For when I define what man is, which is a specific name, every several man that exists is contained in the same individual definition, neither does anything belong to it which is not a man. But when I define gold, not statues alone, if they be gold, but rings also, and anything else that is made of gold, will belong to gold; and even if nothing were made of it, it would still be called gold; since, even if there were no gold statues, there will not therefore be no statues at all. Likewise no species goes beyond the definition of its genus. For when I define animal, since horse is a species of this genus, every horse is an animal; but every statue is not gold. So, although in the case of three golden statues we should rightly say three statues, one gold; yet we do not so say it, as to understand gold to be the genus, and the statues to be species. Therefore neither do we so call the Trinity three persons or substances, one essence and one God, as though three somethings subsisted out of one matter; although whatever that is, it is unfolded in these three. For there is

nothing else of that essence besides the Trinity. Yet we say three persons of the same essence, or three persons one essence; but we do not say three persons out of the same essence, as though therein essence were one thing, and person another, as we can say three statues out of the same gold; for there it is one thing to be gold, another to be statues. And when we say three men one nature, or three men of the same nature, they also can be called three men out of the same nature, since out of the same nature there can be also three other such men. But in that essence of the Trinity, in no way can any other person whatever exist out of the same essence. Further, in these things, one man is not as much as three men together; and two men are something more than one man: and in equal statues, three together amount to more of gold than each singly, and one amounts to less of gold than two. But in God it is not so; for the Father, the Son, and the Holy Spirit together is not a greater essence than the Father alone or the Son alone; but these three substances or persons, if they must be so called, together are equal to each singly: which the natural man does not comprehend. For he cannot think except under the conditions of bulk and space, either small or great, since phantasms or as it were images of bodies flit about in his mind.

12. And until he be purged from this uncleanness, let him believe in the Father, Son, and Holy Spirit, one God, alone, great, omnipotent, good, just, merciful, Creator of all things visible and invisible, and whatsoever can be worthily and truly said of Him in proportion to human capacity. And when he is told that the Father only is God, let him not separate from Him the Son or the Holy Spirit; for together with Him He is the only God, together with whom also He is one God; because, when we are told that the Son also is the only God, we must needs take it without any separation of the Father or the Holy Spirit. And let him so say one essence, as not to think one to be either greater or better than, or in any respect differing from, another. Yet not that the Father Himself is both Son and Holy Spirit, or whatever else each is singly called in relation to either of the others; as word, which is not said except of the Son, or gift, which is not said except of the Holy Spirit.

And on this account also they admit the plural number, as it is written in the Gospel, "I and my Father are one."[1] He has both said "*one*,"[2] and "*we are*[3] one," according to essence, because they are the same God; "we are," according to relation, because the one is Father, the other is Son. Sometimes also the unity of the essence is left unexpressed, and the relatives alone are mentioned in the plural number: "My Father and I will come unto him, and make our abode with him."[4] *We will come*, and *we will make our abode*, is the plural number, since it was said before, "I and my Father," that is, the Son and the Father, which terms are used relatively to one another. Sometimes the meaning is altogether latent, as in Genesis: "Let us make man after our image and likeness."[5] Both *let us make* and *our* is said in the plural, and ought not to be received except as of relatives. For it was not that gods might make, or make after the image and likeness of gods; but that the Father, and Son, and Holy Spirit might make after the image of the Father, and Son, and Holy Spirit, that man might subsist as the image of God. And God is the Trinity. But because that image of God was not made altogether equal to Him, as being not born of Him, but created by Him; in order to signify this, he is in such way the image as that he is "after the image," that is, he is not made equal by parity, but approaches to Him by a sort of likeness. For approach to God is not by intervals of place, but by likeness, and withdrawal from Him is by unlikeness. For there are some who draw this distinction, that they will have the Son to be the image, but man not to be the image, but "after the image." But the apostle refutes them, saying, "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God."[6] He did not say *after the image*, but *the image*. And this image, since it is elsewhere spoken of as *after the image*, is not as if it were said relatively to the Son, who is the image equal to the Father; otherwise he would not say *after our image*. For how *our*, when the Son is the image of the Father alone? But man is said to be "after the image," on account, as we have said, of the inequality of the likeness;

[1] John x. 30. [2] Unum. [3] Sumus.
[4] John xiv. 23. [5] Gen. i. 26. [6] 1 Cor. xi. 7.

and therefore after *our* image, that man might be the image of the Trinity; not equal to the Trinity as the Son is equal to the Father, but approaching to it, as has been said, by a certain likeness; just as nearness may in a sense be signified in things distant from each other, not in respect of place, but of a sort of imitation. For it is also said, "Be ye transformed by the renewing of your mind;"[1] to whom he likewise says, "Be ye therefore imitators of God, as dear children."[2] For it is said to the new man, "which is renewed to the knowledge of God, after the image of Him that created him."[3] Or if we choose to admit the plural number, in order to meet the needs of argument, even putting aside relative terms, that so we may answer in one term when it is asked what three, and say three substances or three persons; then let no one think of any bulk or interval, or of any distance of howsoever little unlikeness, so that in the Trinity any should be understood to be even a little less than another, in whatsoever way one thing can be less than another: in order that there may be neither a confusion of persons, nor such a distinction as that there should be any inequality. And if this cannot be grasped by the understanding, let it be held by faith, until He shall dawn in the heart who says by the prophet, "If ye will not believe, surely ye shall not understand."[4]

[1] Rom. xii. 2. [2] Eph. v. 1. [3] Col. iii. 10. [4] Isa. vii. 9.

BOOK EIGHTH.

EXPLAINS AND PROVES THAT NOT ONLY THE FATHER IS NOT GREATER THAN THE SON, BUT NEITHER ARE BOTH TOGETHER ANYTHING GREATER THAN THE HOLY SPIRIT, NOR ANY TWO TOGETHER IN THE SAME TRINITY ANYTHING GREATER THAN ONE, NOR ALL THREE TOGETHER ANYTHING GREATER THAN EACH SEVERALLY. IT IS THEN SHOWN HOW THE NATURE ITSELF OF GOD MAY BE UNDERSTOOD FROM OUR UNDERSTANDING OF TRUTH, AND FROM OUR KNOWLEDGE OF THE SUPREME GOOD, AND FROM THE INNATE LOVE OF RIGHTEOUSNESS, WHEREBY A RIGHTEOUS SOUL IS LOVED EVEN BY A SOUL THAT IS ITSELF NOT YET RIGHTEOUS. BUT IT IS URGED ABOVE ALL, THAT THE KNOWLEDGE OF GOD IS TO BE SOUGHT BY LOVE, WHICH GOD IS SAID TO BE IN THE SCRIPTURES; AND IN THIS LOVE IS ALSO POINTED OUT THE EXISTENCE OF SOME TRACE OF A TRINITY.

PREFACE.—*The conclusion of what has been said above. The rule to be observed in the more difficult questions of the faith.*

We have said elsewhere, that those things are predicated specially in the Trinity as belonging severally to each person, which are predicated relatively the one to the other, as Father and Son, and the gift of both, the Holy Spirit; for the Father is not the Trinity, nor the Son the Trinity, nor the gift the Trinity: but that whenever each is singly spoken of in respect to themselves, then they are not spoken of as three in the plural number, but one, the Trinity itself, as the Father God, the Son God, and the Holy Spirit God; the Father good, the Son good, and the Holy Spirit good; and the Father omnipotent, the Son omnipotent, and the Holy Spirit omnipotent: yet neither three Gods, nor three goods, nor three omnipotents, but one God, good, omnipotent, the Trinity itself; and whatsoever else is said of them not relatively in respect to each other, but severally in respect to themselves. For they are thus spoken of according to essence, since in them to be is the same as to be great, as to be good, as to be wise, and whatever else is said of each person severally therein, or of the Trinity itself, in respect to themselves. And that therefore they are called three persons, or three substances, not in order that any

difference of essence may be understood, but that we may be able to answer by some one word, should any one say what three, or what three things? And that there is so great an equality in that Trinity, that not only the Father is not greater than the Son, as regards divinity, but neither are the Father and Son together greater than the Holy Spirit; nor is each several person, whichever it be of the three, less than the Trinity itself. This is what we have said; and if it is handled and repeated frequently, it becomes, no doubt, more familiarly known: yet some limit, too, must be put to the discussion, and we must supplicate God with most devout piety, that He will open our understanding, and take away the inclination of disputing, in order that our minds may discern the essence of the truth, that has neither bulk nor moveableness. Now, therefore, so far as the Creator Himself aids us in His marvellous mercy, let us consider these subjects, into which we will enter more deeply than we entered into those which preceded, although they are in truth the same; preserving the while this rule, that what has not yet been made clear to our intellect, be nevertheless not loosened from the firmness of our faith.

CHAP. I.—*It is shown by reason that in God three are not anything greater than one person.*

2. For we say that in this Trinity two or three persons are not anything greater than one of them; which carnal associations do not receive, for no other reason except because they perceive as they can the true things which are created, but cannot discern the truth itself by which they are created; for if they could, then the very corporeal light would in no way be more clear than this which we have said. For in the substance of truth, since it alone truly is, nothing is greater, unless because it more truly is. But in whatsoever is intelligible and unchangeable, nothing is more truly than another, since all alike are unchangeably eternal; and that which therein is called great, is not great from any other source than from that by which it truly is. Wherefore, where greatness itself is truth, whatsoever has more of greatness must needs have more of truth; whatsoever therefore has not more of truth, has not also more of greatness. Further, whatsoever has more of truth is certainly more true, just as that is greater which

has more of greatness; therefore in the substance of truth that is more great which is more true. But the Father and the Son together are not more truly than the Father singly, or the Son singly. Both together, therefore, are not anything greater than each of them singly. And since also the Holy Spirit equally is truly, the Father and Son together are not anything greater than He, since neither are they more truly. The Father also and the Holy Spirit together, since they do not surpass the Son in truth (for they are not more truly), do not surpass Him either in greatness. And so the Son and the Holy Spirit together are just as great as the Father alone, since they are as truly. So also the Trinity itself is as great as each several person therein. For there, where truth itself is greatness, that is not more great which is not more true: since in the essence of truth to be true is the same as to be, and to be is the same as to be great; therefore to be great is the same as to be true. And in it, therefore, what is equally true must needs also be equally great.

CHAP. II.—*Every corporeal conception must be rejected, in order that God may be understood, as God is truth.*

3. But in bodies it may be the case that this gold and that may be equally true, but this may be greater than that, since greatness is not the same thing there as truth; and it is one thing for it to be gold, another to be great. So also in the nature of the soul; a soul is not called great in the same relation in which it is called true. For he, too, has a true soul who has not a great soul; since the essence of body and soul is not the essence of the truth itself; as is the Trinity, one God, alone, great, true, truthful, the truth. Of whom if we endeavour to think, so far as He Himself permits and grants, let us not think of any touch or embrace in local space, as if of three bodies, or of any compactness of conjunction, as fables tell of three-bodied Geryon; but let whatsoever may occur to the mind, that is of such sort as to be greater in three than in each singly, and less in one than in two, be rejected without any doubt; for so everything corporeal is rejected. But also in spiritual things let nothing changeable that may have occurred to the mind be thought of God. For when we aspire from this depth to that

height, it is a step towards no small knowledge, if, before we can know what God is, we can already know what He is not. For certainly He is neither earth nor heaven; nor, as it were, earth and heaven; nor any such thing as we see in the heaven; nor any such thing as we do not see, but which perhaps is in heaven. Neither if you were to magnify in the imagination of your thought the light of the sun as much as you are able, either that it may be greater, or that it may be brighter, a thousand times as much, or times without number; neither is this God. Neither as[1] we think of the pure angels as spirits animating celestial bodies, and changing and dealing with them after the will by which they serve God; not even if all, and there are "thousands of thousands,"[2] were brought together into one, and became one; neither is any such thing God. Neither if you were to think of the same spirits as without bodies—a thing indeed most difficult for carnal thought to do. Behold and see, if thou canst, O soul pressed down by the corruptible body, and weighed down by earthly thoughts, many and various; behold and see, if thou canst, God is truth.[3] For it is written that "God is light;"[4] not in such way that these eyes see, but in such way as the heart sees, when it is said, He is truth. Ask not what is truth; for immediately the darkness of corporeal images and the clouds of phantasms will put themselves in the way, and will disturb that calm which at the first twinkling shone forth to thee, when I said truth. See that thou remainest, if thou canst, in that first twinkling with which thou art dazzled, as it were, by a flash, when it is said to thee, Truth. But thou canst not; thou wilt glide back into those usual and earthly things. And what weight, pray, is it that will cause thee so to glide back, unless it be the bird-lime of the stains of appetite thou hast contracted, and the errors of thy wandering from the right path?

CHAP. III.—*How God may be known to be the chief good. The mind does not become good unless by turning to God.*

4. Behold again, and see if thou canst. Thou certainly dost not love anything except what is good, since good is the earth, with the loftiness of its mountains, and the due measure of

[1] Read *si* for *sicut*, *if* for *as*. Bened. ed.
[2] Apoc. v. 11.
[3] Wisd. ix. 15.
[4] 1 John i. 5.

its hills, and the level surface of its plains; and good is an estate that is pleasant and fertile; and good is a house that is arranged in due proportions, and is spacious and bright; and good are animal and animate bodies; and good is air that is temperate and salubrious; and good is food that is agreeable and fit for health; and good is health, without pains or lassitude; and good is the countenance of man that is disposed in fit proportions, and is cheerful in look, and bright in colour; and good is the mind of a friend, with the sweetness of agreement, and with the confidence of love; and good is a righteous man; and good are riches, since they are readily useful; and good is the heaven, with its sun, and moon, and stars; and good are the angels, by their holy obedience; and good is discourse that sweetly teaches and suitably admonishes the hearer; and good is a poem that is harmonious in its numbers and weighty in its sense. And why add yet more and more? This thing is good and that good, but take away this and that, and regard good itself if thou canst; so wilt thou see God, not good by a good that is other than Himself, but the good of all good. For in all these good things, whether those which I have mentioned, or any else that are to be discerned or thought, we could not say that one was better than another, when we judge truly, unless a conception of the good itself had been impressed upon us, such that according to it we might both approve some things as good, and prefer one good to another. So God is to be loved, not this and that good, but the good itself. For the good that must be sought for the soul is not one above which it is to fly by judging, but to which it is to cleave by loving; and what can this be except God? Not a good mind, or a good angel, or the good heaven, but the good good. For perhaps what I wish to say may be more easily perceived in this way. For when, for instance, a mind is called good, as there are two words, so from these words I understand two things—one whereby it is mind, and another whereby it is good. And itself had no share in making itself a mind, for there was nothing as yet to make itself to be anything; but to make itself to be a good mind, I see, must be brought about by the will: not because that by which it is mind is not itself anything good;—for how else is it already

called, and most truly called, better than the body?—but it is not yet called a good mind, for this reason, that the action of the will still is wanted, by which it is to become more excellent; and if it has neglected this, then it is justly blamed, and is rightly called not a good mind. For it then differs from the mind which does perform this; and since the latter is praiseworthy, the former doubtless, which does not perform it, is blameable. But when it does this of set purpose, and becomes a good mind, it yet cannot attain to being so unless it turn itself to something which itself is not. And to what can it turn itself that it may become a good mind, except to the good which it loves, and seeks, and obtains? And if it turns itself back again from this, and becomes not good, then by the very act of turning away from the good, unless that good remain in it from which it turns away, it cannot again turn itself back thither if it should wish to amend.

5. Wherefore there would be no changeable goods, unless there were the unchangeable good. Whenever then thou art told of this good thing and that good thing, which things car also in other respects be called not good, if thou canst put aside those things which are good by the participation of the good, and discern that good itself by the participation of which they are good (for when this or that good thing is spoken of, thou understandest together with them the good itself also): if, then, I say thou canst remove these things, and canst discern the good in itself, then thou wilt have discerned God. And if thou shalt cleave to Him with love, thou shalt be forthwith blessed. But whereas other things are not loved, except because they are good, be ashamed, in cleaving to them, not to love the good itself whence they are good. That also, which is a mind, only because it is a mind, while it is not yet also good by the turning itself to the unchangeable good, but, as I said, is only a mind; whenever it so pleases us, as that we prefer it even, if we understand aright, to all corporeal light, does not please us in itself, but in that skill by which it was made. For it is thence approved as made, wherein it is seen to have been to be made. This is truth, and simple good: for it is nothing else than the good itself, and for this reason also the chief good. For no good can be diminished or increased, ex-

cept that which is good from some other good. Therefore the mind turns itself, in order to be good, to that by which it comes to be a mind. Therefore the will is then in harmony with nature, so that the mind may be perfected in good, when that good is loved by the turning of the will to it, whence that other good also comes which is not lost by the turning away of the will from it. For by turning itself from the chief good, the mind loses the being a good mind; but it does not lose the being a mind. And this, too, is a good already, and one better than the body. The will, therefore, loses that which the will obtains. For the mind already was, that could wish to be turned to that from which it was: but that as yet was not, that could wish to be before it was. And herein is our good, when we see whether a thing ought to be or to have been, of which we comprehend that it ought to be or to have been, and when we see that a thing could not have been unless it ought to have been, of which we also do not comprehend in what manner it ought to have been. This good then is not far from every one of us: for in it we live, and move, and have our being.[1]

CHAP. IV.—*God must first be known by an unerring faith, that He may be loved.*

6. But it is by love that we must stand firm to this and cleave to this, in order that we may enjoy the presence of that by which we are, and in the absence of which we could not be at all. For as "we walk as yet by faith, and not by sight,"[2] we certainly do not yet see God, as the same [apostle] saith, "face to face:"[3] whom however we shall never see, unless now already we love. But who loves what he does not know? For it is possible something may be known and not loved: but I ask whether it is possible that what is not known can be loved; since if it cannot, then no one loves God before he knows Him. And what is it to know God except to behold Him and stedfastly perceive Him with the mind? For He is not a body to be searched out by carnal eyes. But before also that we have power to behold and to perceive God, as He can be beheld and perceived, which is permitted to the pure in heart; for "blessed are the pure in heart, for

[1] Acts xvii. 27, 28. [2] 2 Cor. v. 7. [3] 1 Cor. xiii. 12.

they shall see God;"[1] except He is loved by faith, it will not be possible for the heart to be cleansed, in order that it may be apt and meet to see Him. For where are there those three, in order to build up which in the mind the whole apparatus of the divine Scriptures has been raised up, namely Faith, Hope, and Charity,[2] except in a mind believing what it does not yet see, and hoping and loving what it believes? Even He therefore who is not known, but yet is believed, can be loved. But indisputably we must take care, lest the mind believing that which it does not see, feign to itself something which is not, and hope for and love that which is false. For in that case, it will not be charity out of a pure heart, and of a good conscience, and of faith unfeigned, which is the end of the commandment, as the same apostle says.[3]

7. But it must needs be, that, when by reading or hearing of them we believe in any corporeal things which we have not seen, the mind frames for itself something under bodily features and forms, just as it may occur to our thoughts; which either is not true, or even if it be true, which can most rarely happen, yet this is of no benefit to us to believe in by faith, but it is useful for some other purpose, which is intimated by means of it. For who is there that reads or hears what the Apostle Paul has written, or what has been written of him, that does not imagine to himself the countenance both of the apostle himself, and of all those whose names are there mentioned? And whereas, among such a multitude of men to whom these books are known, each imagines in a different way those bodily features and forms, it is assuredly uncertain which it is that imagines them more nearly and more like the reality. Nor, indeed, is our faith busied therein with the bodily countenance of those men; but only that by the grace of God they so lived and so acted as that Scripture witnesses: this it is which it is both useful to believe, and which must not be despaired of, and must be sought. For even the countenance of our Lord Himself in the flesh is variously fancied by the diversity of countless imaginations, which yet was one, whatever it was. Nor in our faith which we have of our Lord Jesus Christ, is that wholesome which the mind imagines for

[1] Matt. v. 8. [2] 1 Cor. xiii. 13. [3] 1 Tim. i. 5.

itself, perhaps far other than the reality, but that which we think of man according to his kind: for we have a notion of human nature implanted in us, as it were by rule, according to which we know forthwith, that whatever such thing we see is a man or the form of a man.

CHAP. V.—*How the Trinity may be loved though unknown.*

Our conception is framed according to this notion, when we believe that God was made man for us, as an example of humility, and to show the love of God towards us. For this it is which it is good for us to believe, and to retain firmly and unshakenly in our heart, that the humility by which God was born of a woman, and was led to death through contumelies so great by mortal men, is the chiefest remedy by which the swelling of our pride may be cured, and the profound mystery by which the bond of sin may be loosed. So also, because we know what omnipotence is, we believe concerning the omnipotent God in the power of His miracles and of His resurrection, and we frame conceptions respecting actions of this kind, according to the species and genera of things that are either ingrafted in us by nature, or gathered by experience, that our faith may not be feigned. For neither do we know the countenance of the Virgin Mary; from whom, untouched by a husband, nor tainted in the birth itself, He was wonderfully born. Neither have we seen what were the lineaments of the body of Lazarus; nor yet Bethany; nor the sepulchre, and that stone which He commanded to be removed when He raised him from the dead; nor the new tomb cut out in the rock, whence He Himself arose; nor the Mount of Olives, from whence He ascended into heaven. And, in short, whoever of us have not seen these things, know not whether they are as we conceive them to be, nay judge them more probably not to be so. For when the aspect either of a place, or a man, or of any other body, which we happened to imagine before we saw it, turns out to be the same when it occurs to our sight as it was when it occurred to our mind, we are moved with no little wonder. So scarcely and hardly ever does it happen. And yet we believe those things most stedfastly, because we imagine them according to a special and general notion, of

which we are certain. For we believe our Lord Jesus Christ to be born of a virgin who was called Mary. But what a virgin is, or what it is to be born, and what is a proper name, we do not believe, but certainly know. And whether that was the countenance of Mary which occurred to the mind in speaking of those things or recollecting them, we neither know at all, nor believe. It is allowable, then, in this case to say without violation of the faith, perhaps she had such or such a countenance, perhaps she had not: but no one could say without violation of the Christian faith, that perhaps Christ was born of a virgin.

8. Wherefore, since we desire to understand the eternity, and equality, and unity of the Trinity, as much as is permitted us, but ought to believe before we understand; and since we must watch carefully, that our faith be not feigned; since we must have the fruition of the same Trinity, that we may live blessedly; but if we have believed anything false of it, our hope would be worthless, and our charity not pure: how then can we love, by believing, that Trinity which we do not know? Is it according to the special or general notion, according to which we love the Apostle Paul? In whose case, even if he was not of that countenance which occurs to us when we think of him (and this we do not know at all), yet we know what a man is. For not to go far away, this we are; and it is manifest he, too, was this, and that his soul joined to his body lived after the manner of mortals. Therefore we believe this of him, which we find in ourselves, according to the species or genus under which all human nature alike is comprised. What then do we know, whether specially or generally, of that most excellent Trinity, as if there were many such trinities, some of which we had learned by experience, so that we may believe that Trinity, too, to have been such as they, through the rule of similitude, impressed upon us, whether a special or a general notion; and thus love also that thing which we believe and do not yet know, from the parity of the things which we do know? But this certainly is not so. For is it that, as we love in our Lord Jesus Christ, that He rose from the dead, although we never saw any one rise from thence, so we can believe in and love the Trinity which we do not see,

and the like of which we never have seen? But we certainly know what it is to die, and what it is to live; because we both live, and from time to time have seen and experienced both dead and dying persons. And what else is it to rise again, except to live again, that is, to return to life from death? When, therefore, we say and believe that there is a Trinity, we know what a Trinity is, because we know what three are; but this is not what we love. For we can easily have this whenever we will, to pass over other things, by just holding up three fingers. Or do we indeed love, not every trinity, but the Trinity, that is God? We love then in the Trinity, that it is God: but we never saw or knew any other God, because God is One; He alone whom we have not yet seen, and whom we love by believing. But the question is, from what likeness or comparison of known things can we believe, in order that we may love God, whom we do not yet know?

CHAP. VI.—*How the man not yet righteous can know the righteous man whom he loves.*

9. Return then with me, and let us consider why we love the apostle. Is it at all on account of his human kind, which we know right well, in that we believe him to have been a man? Assuredly not; for if it were so, he now is not that we may love him, since he is no longer that man, for his soul is separated from his body. But we believe that which we love in him to be still living now, for we love his righteous mind. From what general or special measure then, except that we know both what a mind is, and what it is to be righteous? And we say indeed, not unfitly, that we therefore know what a mind is, because we too have a mind. For neither did we ever see it with our eyes, and gather a special or general notion from the resemblance of more minds than one, which we had seen; but rather, as I have said before, because we too have it. For what is known so intimately, and so perceives itself to be itself, as that by which also all other things are perceived, that is, the mind itself? For we recognise the movements of bodies also, by which we perceive that others live besides ourselves, from the resemblance of ourselves; since we also so move our body in living as we observe those bodies to be moved. For even when a living

body is moved, there is no way opened to our eyes to see the mind, a thing which cannot be seen by the eyes; but we perceive something to be contained in that bulk, such as is contained in ourselves, so as to move in like manner our own bulk, which is the life and the soul. Neither is this, as it were, the property of human foresight and reason, since brute animals also perceive that not only they themselves live, but also other brute animals interchangeably, and the one the other, and that we ourselves do so. Neither do they see our souls, save from the movements of the body, and that immediately and most easily by some natural agreement. Therefore we both know the mind of any one from our own, and believe also from our own of him whom we do not know. For not only do we perceive that there is a mind, but we can also know what a mind is, by reflecting upon our own: for we have a mind. But whence do we know what a righteous man is? For we said above that we love the apostle for no other reason except that he is a righteous mind. We know, then, what a righteous man also is, just as we know what a mind is. But what a mind is, as has been said, we know from ourselves, for there is a mind in us. But whence do we know what a righteous man is, if we are not righteous? But if no one but he who is righteous knows what is a righteous man, no one but a righteous man loves a righteous man; for one cannot love him whom one believes to be righteous, for this very reason that one does believe him to be righteous, if one does not know what it is to be righteous; according to that which we have shown above, that no one loves what he believes and does not see, except by some rule of a general or special notion. And if for this reason no one but a righteous man loves a righteous man, how will any one wish to be a righteous man who is not yet so? For no one wishes to be that which he does not love. But he certainly must wish to be righteous, who, not yet being righteous, means to be so; and in order that he may wish to be so, he loves the righteous man. Therefore, even he who is not yet righteous loves the righteous man. But he cannot love the righteous man, who is ignorant what a righteous man is. Accordingly, even he who is not yet righteous, knows what a righteous man is. Whence

then does he know this? Does he see it with his eyes? Is any corporeal thing righteous, as it is white, or black, or square, or round? Who could say this? Yet with one's eyes one has seen nothing except corporeal things. But there is nothing righteous in a man except the mind; and when a man is called a righteous man, he is called so from the mind, not from the body. For righteousness is in some sort the beauty of the mind, by which men are beautiful, very many too, who are misshapen and deformed in body. And as the mind is not seen with the eyes, so neither is its beauty. From whence then does he who is not yet righteous know what a righteous man is, and love the righteous man that he may become righteous? Do certain signs shine forth by the motion of the body, by which this or that man is manifested to be righteous? But whence does any one know that these are the signs of a righteous mind, when he is wholly ignorant what it is to be righteous? Therefore he does know. But whence do we know what it is to be righteous, even when we are not yet righteous? If we know from without ourselves, we know it by some bodily thing. But this is not a thing of the body. Therefore we know in ourselves what it is to be righteous. For I find this nowhere else when I seek to utter it, except within myself; and if I ask another what it is to be righteous, he seeks within himself what to answer; and whosoever hence can answer truly, he has found within himself what to answer. And when indeed I wish to speak of Carthage, I seek within myself what to speak, and I find within myself a notion or image of Carthage; but I have received this through the body, that is, through the perception of the body, since I have been present in that city in the body, and I saw and perceived it, and retained it in my memory, that I might find within myself a word concerning it, whenever I might wish to speak of it. For its word is the image itself of it in my memory, not that sound of two syllables when Carthage is named, or even when that name itself is thought of silently from time to time, but that which I discern in my mind, when I utter that dissyllable with my voice, or even before I utter it. So also, when I wish to speak of Alexandria, which I never saw, an image of it is present with me. For whereas I had heard from

many and had believed that city to be great, in such way as it could be told me, I formed an image of it in my mind as I was able; and this is with me its word when I wish to speak of it, before I utter with my voice the five syllables which make the name that almost every one knows. And yet if I could bring forth that image from my mind to the eyes of men who know Alexandria, certainly all either would say, It is not it; or if they said, It is, I should greatly wonder; and as I gazed at it in my mind, that is, at the image which was as it were its picture, I should yet not know it to be it, but should believe those who retained an image they had seen. But I do not so ask what it is to be righteous, nor do I so find it, nor do I so gaze upon it, when I utter it; neither am I so approved when I am heard, nor do I so approve when I hear; as though I have seen such a thing with my eyes, or learned it by some perception of the body, or heard it from those who had so learned it. For when I say, and say knowingly, that mind is righteous which knowingly and of purpose assigns to every one his due in life and behaviour, I do not think of anything absent, as Carthage, or imagine it as I am able, as Alexandria, whether it be so or not; but I discern something present, and I discern it within myself, though I myself am not that which I discern: and many if they hear will approve it. And, whoever hears me and knowingly approves, he too discerns this same thing within himself, even though he himself be not what he discerns. But when a righteous man says this, he discerns and says that which he himself is. And whence also does he discern it, except within himself? But this is not to be wondered at; for whence should he discern himself except within himself? The wonderful thing is, that the mind should see within itself that which it has seen nowhere else, and should see truly, and should see the very true righteous mind, and should itself be a mind, and yet not a righteous mind, which nevertheless it sees within itself. Is there another mind that is righteous in a mind that is not yet righteous? Or if there is not, what does it there see when it sees and says what is a righteous mind, nor sees it anywhere else but in itself, when itself is not a righteous mind? Is that which it sees an inner truth present to the mind which has power to behold it?

Yet all have not that power; and they who have power to behold it, are not all also that which they behold, that is, they are not also righteous minds themselves, just as they are able to see and to say what is a righteous mind. And whence will they be able to be so, except by cleaving to that very same form itself which they behold, so that from thence they may be formed and may be righteous minds; not only discerning and saying that the mind is righteous which knowingly and of purpose assigns to every one that which is his due in life and behaviour, but so likewise that they themselves may live righteously and be righteous in character, by assigning to every one that which is his due, so as to owe no man anything, but to love one another.[1] And whence can any one cleave to that form but by loving it? Why then do we love another whom we believe to be righteous, and do not love that form itself wherein we see what is a righteous mind, that we also may be able to be righteous? Is it that unless we loved that also, we should not love him at all, whom through it we love; but whilst we are not righteous, we love that form too little to allow of our being able to be righteous? The man therefore who is believed to be righteous, is loved through that form and truth which he who loves discerns and understands within himself; but that very form and truth itself cannot be loved from any other source than itself. For we do not find any other such thing besides itself, so that by believing we might love it when it is unknown, in that we here already know another such thing. For whatsoever of such a kind one may have seen, is itself; and there is not any other such thing, since itself alone is such as itself is. He therefore who loves men, ought to love them either because they are righteous, or that they may become righteous. For so also he ought to love himself, either because he is righteous, or that he may be righteous; for in this way he loves his neighbour as himself without any risk. For he who loves himself otherwise, loves himself wrongfully, since he loves himself to this end that he may be unrighteous; therefore to this end that he may be wicked; and hence it follows next that he does not love himself; for, "He who loveth iniquity,[2] hateth his own soul."[3]

[1] Rom. xiii. 8. [2] Violence—A. V. [3] Ps. xi. 6.

CHAP. VII.—*Of true love, by which we arrive at the knowledge of the Trinity. God is to be sought, not outwardly, by seeking to do wonderful things with the angels, but inwardly, by imitating the piety of good angels.*

10. No other thing, then, is chiefly to be regarded in this inquiry, which we make concerning the Trinity and concerning knowing God, except what is true love, nay, rather what is love. For that is to be called love which is true, otherwise it is desire; and so those who desire are said improperly to love, just as they who love are said improperly to desire. But this is true love, that cleaving to the truth we may live righteously, and so may despise all mortal things in comparison with the love of men, whereby we wish them to live righteously. For so we should be prepared also to die profitably for our brethren, as our Lord Jesus Christ taught us by His example. For as there are two commandments on which hang all the Law and the prophets, love of God and love of our neighbour;[1] not without cause the Scripture mostly puts one for both: whether it be of God only, as is that text, "For we know that all things work together for good to them that love God;"[2] and again, "But if any man love God, the same is known of Him;"[3] and that, "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us;"[4] and many other passages; because he who loves God must both needs do what God has commanded, and loves Him just in such proportion as he does so; therefore he must needs also love his neighbour, because God has commanded it: or whether it be that Scripture only mentions the love of our neighbour, as in that text, "Bear ye one another's burdens, and so fulfil the law of Christ;"[5] and again, "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself;"[6] and in the Gospel, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the prophets."[7] And many other passages occur in the sacred writings, in which only the love of our neighbour seems to be commanded for perfection, while the love of God is passed over in silence; whereas the Law and the prophets hang on both precepts. But this, too, is because he who loves his

[1] Matt. xxii. 37-40. [2] Rom. viii. 28. [3] 1 Cor. viii. 3. [4] Rom. v. 5.
[5] Gal. vi. 2. [6] Gal. v. 14. [7] Matt. vii. 12.

neighbour must needs also love above all else love itself. But "God is love; and he that dwelleth in love, dwelleth in God."[1] Therefore he must needs above all else love God.

11. Wherefore they who seek God through those powers which rule over the world, or parts of the world, are removed and cast away far from Him; not by intervals of space, but by difference of affections: for they endeavour to find a path outwardly, and forsake their own inward things, within which is God. Therefore, even although they may either have heard some holy heavenly power, or in some way or another may have thought of it, yet they rather covet its deeds at which human weakness marvels, but do not imitate the piety by which divine rest is acquired. For they prefer, through pride, to be able to do that which an angel does, more than, through devotion, to be that which an angel is. For no holy being rejoices in his own power, but in His from whom he has the power which he fitly can have; and he knows it to be more a mark of power to be united to the Omnipotent by a pious will, than to be able, by his own power and will, to do what they may tremble at who are not able to do such things. Therefore the Lord Jesus Christ Himself, in doing such things, in order that He might teach better things to those who marvelled at them, and might turn those who were intent and in doubt about unusual temporal things to eternal and inner things: "Come," He says, "unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you." And He does not say, Learn of me, because I raise those who have been dead four days; but He says, "Learn of me; for I am meek and lowly in heart." For humility, which is most solid, is more powerful and safer than pride, that is most inflated. And so He goes on to say, "And ye shall find rest unto your souls,"[2] for "Love[3] is not puffed up;"[4] and "God is Love;"[5] and "such as be faithful in love shall rest in[6] Him,"[7] called back from the din which is without to silent joys. Behold, "God is Love:" why do we go forth and run to the heights of the heavens and the lowest parts of the earth, seeking Him who is within us, if we wish to be with Him?

[1] 1 John iv. 6. [2] Matt. xi. 28, 29. [3] Charity.—A.V. [4] 1 Cor. xiii. 4.
[5] 1 John iv. 8. [6] Abide with.—A.V. [7] Wisd. iii. 9.

CHAP. VIII.—*That he who loves his brother, loves God; because he loves love itself, which is of God, and is God.*

12. Let no one say, I do not know what I love. Let him love his brother, and he will love the same love. For he knows the love with which he loves, more than the brother whom he loves. So now he can know God more than he knows his brother: clearly known more, because more present; known more, because more within him; known more, because more certain. Embrace the love of God, and by love embrace God. That is love itself, which associates together all good angels and all the servants of God by the bond of sanctity, and joins together us and them mutually with ourselves, and joins us subordinately to Himself. In proportion, therefore, as we are healed from the swelling of pride, in such proportion are we more filled with love; and with what is he full, who is full of love, except with God? Well, but you will say, I see love, and, as far as I am able, I gaze upon it with my mind, and I believe the Scripture, saying, that "God is love; and he that dwelleth in love, dwelleth in God;"[1] but when I see love, I do not see in it the Trinity. Nay, but thou dost see the Trinity if thou seest love. But if I can I will put you in mind, that thou mayest see that thou seest it; only let itself be present, that we may be moved by love to something good. Since, when we love love, we love one who loves something, and that on account of this very thing, that he does love something; therefore what does love love, that love itself also may be loved? For that is not love which loves nothing. But if it loves itself it must love something, that it may love itself as love. For as a word indicates something, and indicates also itself, but does not indicate itself to be a word, unless it indicates that it does indicate something; so love also loves indeed itself, but except it love itself as loving something, it loves itself not as love. What therefore does love love, except that which we love with love? But this, to begin from that which is nearest to us, is our brother. And listen how greatly the Apostle John commends brotherly love: "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."[2] It is manifest that he placed the perfec-

[1] 1 John iv. 16.

[2] 1 John ii. 10.

tion of righteousness in the love of our brother; for he certainly is perfect in whom "there is no occasion of stumbling." And yet he seems to have passed by the love of God in silence; which he never would have done, unless because he intends God to be understood in brotherly love itself. For in this same epistle, a little further on, he says most plainly thus: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." And this passage declares sufficiently and plainly, that this same brotherly love itself (for that is brotherly love by which we love each other) is set forth by so great authority, not only to be from God, but also to be God. When, therefore, we love our brother from love, we love our brother from God; neither can it be that we do not love above all else that same love by which we love our brother: whence it may be gathered that these two commandments cannot exist unless interchangeably. For since "God is love," he who loves love certainly loves God; but he must needs love love, who loves his brother. And so a little after he says, "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"[1] because the reason that he does not see God is, that he does not love his brother. For he who does not love his brother, abideth not in love; and he who abideth not in love, abideth not in God, because God is love. Further, he who abideth not in God, abideth not in light; for "God is light, and in Him is no darkness at all."[2] He therefore who abideth not in light, what wonder is it if he does not see light, that is, does not see God, because he is in darkness? But he sees his brother with human sight, with which God cannot be seen. But if he loved with spiritual love him whom he sees with human sight, he would see God, who is love itself, with the inner sight by which He can be seen. Therefore he who does not love his brother whom he sees, how can he love God, whom on that account he does not see, because God is love, which he has not who does not love his brother? Neither let that further question disturb us, how much of love we ought to spend upon our brother, and

[1] 1 John iv. 7, 8, 20. [2] 1 John i. 5.

how much upon God: incomparably more upon God than upon ourselves, but upon our brother as much as upon ourselves; and we love ourselves so much the more, the more we love God. Therefore we love God and our neighbour from one and the same love; but we love God for the sake of God, and ourselves and our neighbours for the sake of God.

CHAP. IX.—*Our love of the righteous is kindled from love itself of the unchangeable form of righteousness.*

13. For why is it, pray, that we burn when we hear and read, "Behold, now is the accepted time; behold, now is the day of salvation: giving no offence in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things?"[1] Why is it that we are inflamed with love of the Apostle Paul, when we read these things, unless that we believe him so to have lived? But we do not believe that the ministers of God ought so to live because we have heard it from any one, but because we behold it inwardly within ourselves, or rather above ourselves, in the truth itself. Him, therefore, whom we believe to have so lived, we love for that which we see. And except we loved above all else that form which we discern as always stedfast and unchangeable, we should not for that reason love him, because we hold fast in our belief that his life, when he was living in the flesh, was adapted to, and in harmony with, this form. But somehow we are stirred up the more to the love of this form itself, through the belief by which we believe some one to have so lived; and to the hope by which we no more at all despair, that we,

[1] 2 Cor. vi. 2–10.

too, are able so to live; we who are men, from this fact itself, that some men have so lived, so that we both desire this more ardently, and pray for it more confidently. So both the love of that form, according to which they are believed to have lived, makes the life of these men themselves to be loved by us; and their life thus believed stirs up a more burning love towards that same form; so that the more ardently we love God, the more certainly and the more calmly do we see Him, because we behold in God the unchangeable form of righteousness, according to which we judge that man ought to live. Therefore faith avails to the knowledge and to the love of God, not as though of one altogether unknown, or altogether not loved; but so that thereby He may be known more clearly, and loved more stedfastly.

CHAP. X.—*There are three things in love, as it were a trace of the Trinity.*

14. But what is love or charity, which divine Scripture so greatly praises and proclaims, except the love of good? But love is of some one that loves, and with love something is loved. Behold, then, there are three things: he that loves, and that which is loved, and love. What, then, is love, except a certain life which couples or seeks to couple together some two things, namely, him that loves, and that which is loved? And this is so even in outward and carnal loves. But that we may drink in something more pure and clear, let us tread down the flesh and ascend to the mind. What does the mind love in a friend except the mind? There, then, also are three things: he that loves, and that which is loved, and love. It remains to ascend also from hence, and to seek those things which are above, as far as is given to man. But here for a little while let our purpose rest, not that it may think itself to have found already what it seeks; but just as usually the place has first to be found where anything is to be sought, while that thing itself is not yet found, but we have only found already where to look for it; so let it suffice to have said thus much, that we may have, as it were, the hinge of some starting-point, whence to weave the rest of our discourse.

BOOK NINTH.

THAT A KIND OF TRINITY EXISTS IN MAN, WHO IS THE IMAGE OF GOD, VIZ. THE MIND, AND THE KNOWLEDGE WHEREWITH THE MIND KNOWS ITSELF, AND THE LOVE WHEREWITH IT LOVES BOTH ITSELF AND ITS OWN KNOWLEDGE; AND THESE THREE ARE SHOWN TO BE MUTUALLY EQUAL, AND OF ONE ESSENCE.

CHAP. I.—*In what way we must inquire concerning the Trinity.*

1. We certainly seek a trinity,—not any trinity, but that Trinity which is God, and the true and supreme and only God. Let my hearers then wait, for we are still seeking. And no one justly finds fault with such a search, if at least he who seeks that, which either to know or to utter is most difficult, is stedfast in the faith. But whosoever either sees or teaches better, finds fault quickly and justly with any one who confidently affirms concerning it. "Seek God," he says, "and your heart shall live;"[1] and lest any one should rashly rejoice that he has, as it were, apprehended it, "Seek," he says, "His face evermore."[2] And the apostle: "If any man," he says, "think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of Him."[3] He has not said; has known Him, which is dangerous presumption, but "is known of Him." So also in another place, when he had said, "But now after that ye have known God;" immediately correcting himself, he says, "or rather are known of God."[4] And above all in that other place, "Brethren," he says, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press in purpose[5] toward the mark, for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded."[6] Perfection in this life, he tells

[1] Ps. lxix. 32. [2] Ps. cv. 4. [3] 1 Cor. viii. 2.
[4] Gal. iv. 19. [5] In purpose, *om.* in A. V. [6] Phil. iii. 13-15.

us, is nothing else than to forget those things which are behind, and to reach forth and press in purpose toward those things which are before. For he that seeks has the safest purpose, until that is taken hold of whither we are tending, and for which we are reaching forth. But that is the right purpose which starts from faith. For a certain faith is in some way the starting-point of knowledge; but a certain knowledge will not be made perfect, except after this life, when we shall see face to face.[1] Let us therefore be thus minded, so as to know that the disposition to seek the truth is more safe than that which presumes things unknown to be known. Let us therefore so seek as if we should find, and so find as if we were about to seek. For "when a man hath done, then he beginneth."[2] Let us doubt without unbelief of things to be believed; let us affirm without rashness of things to be understood: authority must be held fast in the former, truth sought out in the latter. As regards this question, then, let us believe that the Father, and the Son, and the Holy Spirit is one God, the Creator and Ruler of the whole creature; and that the Father is not the Son, nor the Holy Spirit either the Father or the Son, but a trinity of persons mutually interrelated, and a unity of an equal essence. And let us seek to understand this, praying for help from Himself, whom we wish to understand; and as much as He grants, desiring to explain what we understand with so much pious care and anxiety, that even if in any case we say one thing for another, we may at least say nothing unworthy. As, for the sake of example, if we say anything concerning the Father that does not properly belong to the Father, or does belong to the Son, or to the Holy Spirit, or to the Trinity itself; and if anything of the Son which does not properly suit with the Son, or at all events which does suit with the Father, or with the Holy Spirit, or with the Trinity; or if, again, anything concerning the Holy Spirit, which is not fitly a property of the Holy Spirit, yet is not alien from the Father, or from the Son, or from the one God the Trinity itself. Even as now our wish is to see whether the Holy Spirit is properly that love which is most excellent; which if He is not, either the Father is love, or the Son, or the Trinity itself; since we

[1] 1 Cor. xiii. 12. [2] Ecclus. xviii. 7.

cannot withstand the most certain faith and weighty authority of Scripture, saying, "God is love."[1] And yet we ought not to deviate into profane error, so as to say anything of the Trinity which does not suit the Creator, but rather the creature, or which is feigned outright by mere empty thought.

CHAP. II.—*The three things which are found in love must be considered.*

2. And this being so, let us direct our attention to those three things which we fancy we have found. We are not yet speaking of heavenly things, nor yet of God the Father, and Son, and Holy Spirit, but of that inadequate image, which yet is an image, that is, man; for our feeble mind perhaps can gaze upon this more familiarly and more easily. Well then, when I, who make this inquiry, love anything, there are three things concerned—myself, and that which I love, and love itself. For I do not love love, except I love a lover; for there is no love where nothing is loved. Therefore there are three things—he who loves, and that which is loved, and love. But what if I love none except myself? Will there not then be two things—that which I love, and love? For he who loves and that which is loved are the same when any one loves himself, just as to love and to be loved, in the same way, is the very same thing when any one loves himself. Since the same thing is repeated, when it is said, he loves himself, and he is loved by himself. For in that case to love and to be loved are not two different things, just as he who loves and he who is loved are not two different persons. But yet, even so, love and what is loved are still two things. For there is no love when any one loves himself, except when love itself is loved. And it is one thing to love one's self, another to love one's own love. For love is not loved, unless as already loving something; since where nothing is loved there is no love. Therefore there are two things when any one loves himself—love, and that which is loved. For then he that loves and that which is loved are one. Whence it seems that it does not follow that three things are to be understood wherever love is. For let us put aside from the inquiry all the other many things of which a man consists;

[1] 1 John iv. 16.

and in order that we may discover clearly what we are now seeking, as far as in such a subject is possible, let us treat of the mind alone. The mind, then, when it loves itself, discloses two things—mind and love. But what is to love one's self, except to wish to help one's self to the enjoyment of self? And when any one wishes himself to be just as much as he is, then the will is on a par with the mind, and the love is equal to him who loves. And if love is a substance, it is certainly not body, but spirit; and the mind also is not body, but spirit. Yet love and mind are not two spirits, but one spirit; nor yet two essences, but one: and yet here are two things that are one, he that loves and love; or, if you like so to put it, that which is loved and love. And these two, indeed, are mutually said relatively. Since he who loves is referred to love, and love to him who loves. For he who loves, loves with some love, and love is the love of some one who loves. But mind and spirit are not said relatively, but express essence. For mind and spirit do not therefore exist because the mind and spirit of any man exists. For if we withdraw that which is man, which is so called with the conjunction of body; if then we withdraw the body, the mind and spirit remain. But if we withdraw him that loves, then there is no love; and if we withdraw love, then there is no one that loves. And therefore, in so far as they are mutually referred to one another, they are two; but whereas they are spoken in respect to themselves, each are spirit, and both together also are one spirit; and each are mind, and both together one mind. Where, then, is the trinity? Let us attend as much as we can, and let us invoke the everlasting light, that He may illuminate our darkness, and that we may see in ourselves, as much as we are permitted, the image of God.

CHAP. III.—*The image of the Trinity in the mind of man who knows himself and loves himself. The mind knows itself through itself.*

3. For the mind cannot love itself, except also it know itself; for how can it love what it does not know? Or if anybody says that the mind, from either general or special knowledge, believes itself of such a character as it has by experience found others to be, and therefore loves itself, he speaks most foolishly. For whence does a mind know another

mind, if it does not know itself? For the mind does not know other minds and not know itself, as the eye of the body sees other eyes and does not see itself; for we see bodies through the eyes of the body, because, unless we are looking into a mirror, we cannot refract and reflect the rays into themselves, which shine forth through those eyes, and touch whatever we discern,—a subject, indeed, which is treated of most subtlely and obscurely, until somehow it may be clearly demonstrated whether the fact be so, or whether it be not. But whatever is the nature of the power by which we discern through the eyes, certainly, whether it be rays or anything else, we cannot discern with the eyes that power itself; but we inquire into it with the mind, and if it may be so, understand even this with the mind. As the mind, then, itself gathers the knowledge of corporeal things through the senses of the body, so of incorporeal things through itself. Therefore it knows itself also through itself, since it is incorporeal; for if it does not know itself, it does not love itself.

CHAP. IV.—*The three are one, and also equal, viz. the mind itself, and the love, and the knowledge of it. That the same three exist substantially, and are predicated relatively. That the same three are inseparable. That the same three are not joined and commingled like parts, but that they are of one essence, and are relatives.*

4. But as there are two things, the mind and the love of it, when it loves itself; so there are two things, the mind and the knowledge of it, when it knows itself. Therefore the mind itself, and the love of it, and the knowledge of it, are three things, and these three are one; and when they are perfect they are equal. For if one loves himself less than as he is,—as for example, suppose that the mind of a man only loves itself as much as the body of a man ought to be loved, whereas the mind is more than the body,—then it is in fault, and its love is not perfect. Again, if it loves itself more than as it is,—as if, for instance, it loves itself as much as God is to be loved, whereas the mind is incomparably less than God,—here also it is exceedingly in fault, and its love of self is not perfect. But it is in fault more perversely and wrongly still, when it loves the body as much as God is to be loved. Also, if knowledge is less than that which is known, and which can be

fully known, then knowledge is not perfect; but if it is greater, then the nature which knows is above that which is known, as the knowledge of the body is greater than the body itself, which is known by that knowledge. For knowledge is a kind of life in the reason of the knower; but the body is not life; and any life is greater than any body, not in bulk, but in power. But when the mind knows itself, its own knowledge does not rise above itself, because itself knows, and itself is known. When, therefore, it knows itself entirely, and no other thing with itself, then its knowledge is equal to itself; because its knowledge is not from another nature, since it knows itself. And when it perceives itself entirely, and nothing more, then it is neither less nor greater. We said therefore rightly, that these three things, when they are perfect, are by consequence equal.

5. Similar reasoning suggests to us, if indeed we can any way understand the matter, that these things exist in the soul, and that, being as it were involved in it, they are so evolved from it as to be perceived and reckoned up substantially, or, so to say, essentially. Not as though in a subject, as colour, or shape, or any other quality or quantity, are in the body. For anything of this kind does not go beyond the subject in which it is; for that colour or shape of this particular body cannot be also those of another body. But the mind can also love something besides itself, with that love with which it loves itself. And further, the mind does not know itself only, but also many other things. Wherefore love and knowledge are not contained in the mind as in a subject, but these also exist substantially, as the mind itself does; because, even if they are mutually predicated relatively, yet they exist each severally in their own substance. Nor are they so mutually predicated relatively as colour and the coloured subject are; so that colour is in the coloured subject, but has not any proper substance in itself, since coloured body is a substance, but colour is in a substance; but as two friends are also two men, which are substances, while they are said to be men not relatively, but friends relatively.

6. But, further, although one who loves or one who knows is a substance, and knowledge is a substance, and love is a

substance; but he that loves and love, or he that knows and knowledge, are spoken of relatively to each other, as are friends: but mind or spirit are not relatives, as neither are men relatives; yet he that loves and love, or he that knows and knowledge, cannot exist separately from each other, as men can that are friends. Although it would seem that friends, too, can be separated in body, not in mind, in as far as they are friends: nay, it can even happen that a friend may even also begin to hate a friend, and on this account cease to be a friend, while the other does not know it, and still loves him. But if the love with which the mind loves itself ceases to be, then the mind also will at the same time cease to love. Likewise, if the knowledge by which the mind knows itself ceases to be, then the mind will also at the same time cease to know itself. Just as the head of anything that has a head is certainly a head, and they are predicated relatively to each other, although they are also substances: for both a head is a body, and so is that which has a head; and if there be no head, then neither will there be that which has a head. Only these things can be separated from each other by cutting off, those cannot.

7. And even if there are some bodies which cannot be wholly separated and divided, yet they would not be bodies unless they consisted of their own proper parts. A part then is predicated relatively to a whole, since every part is a part of some whole, and a whole is a whole by having all its parts. But since both part and whole are bodies, these things are not only predicated relatively, but exist also substantially. Perhaps, then, the mind is a whole, and the love with which it loves itself, and the knowledge with which it knows itself, are as if its parts, of which two parts that whole consists. Or are there three equal parts which make up the one whole? But no part embraces the whole, of which it is a part; whereas, when the mind knows itself as a whole, that is, knows itself perfectly, then the knowledge of it extends through the whole of it; and when it loves itself perfectly, then it loves itself as a whole, and the love of it extends through the whole of it. Is it, then, as one drink is made from wine and water and honey, and each single part extends through the whole, and yet they are three things (for there is no part of the drink

which does not contain these three things; for they are not joined as if they were water and oil, but are entirely commingled: and they are all substances, and the whole of that liquor which is composed of the three is one substance),—is it, I say, in some such way as this we are to think these three to be together, mind, love, and knowledge? But water, wine, and honey are not of one substance, although one substance results in the drink made from the commingling of them. And I cannot see how those other three are not of the same substance, since the mind itself loves itself, and itself knows itself; and these three so exist, as that the mind is neither loved nor known by any other thing at all. These three, therefore, must needs be of one and the same essence; and for that reason, if they were confounded together as it were by a commingling, they could not be in any way three, neither could they be mutually referred to each other. Just as if you were to make from one and the same gold three similar rings, although connected with each other, they are mutually referred to each other, because they are similar. For everything similar is similar to something, and there is a trinity of rings, and one gold. But if they are blended with each other, and each mingled with the other through the whole of their own bulk, then that trinity will fall through, and it will not exist at all; and not only will it be called one gold, as it was called in the case of those three rings, but now it will not be called three things of gold at all.

CHAP. V.—*That these three are several in themselves, and mutually all in all.*

8. But in these three, when the mind knows itself and loves itself, there remains a trinity, mind, love, knowledge; and this is not confounded together by any commingling: although they are both each severally in themselves and mutually all in all, or whether each severally in each two, or each two in each. Therefore all are in all. For certainly the mind is in itself, since it is called mind in respect to itself: although it is *said* to be knowing, or known, or knowable, relatively to its own knowledge; and although also as loving, and loved, or lovable, it is referred to love, by which it loves itself. And knowledge, although it is referred to the mind that knows or is

known, nevertheless is also predicated both as known and knowing in respect to itself: for the knowledge by which the mind knows itself, is not unknown to itself. And although love is referred to the mind that loves, whose love it is; nevertheless it is also love in respect to itself, so as to exist also in itself: since love too is loved, yet cannot be loved with anything except with love, that is with itself. So these things are severally in themselves. But so are they in each other, because both the mind that loves is in love, and love is in the knowledge of him that loves, and knowledge is in the mind that knows. And each severally is in like manner in each two, because the mind which knows and loves itself, is in its own love and knowledge: and the love of the mind that loves and knows itself, is in the mind and in its knowledge: and the knowledge of the mind that knows and loves itself is in the mind and in its love, because it loves itself that knows, and knows itself that loves. And hence also each two is in each severally, since the mind which knows and loves itself, is together with its own knowledge in love, and together with its own love in knowledge; and love too itself and knowledge are together in the mind, which loves and knows itself. But in what way all are in all, we have already shown above; since the mind loves itself as a whole, and knows itself as a whole, and knows its own love wholly, and loves its own knowledge wholly, when these three things are perfect in respect to themselves. Therefore these three things are marvellously inseparable from each other, and yet each of them is severally a substance, and all together are one substance or essence, whilst they are mutually predicated relatively.

CHAP. VI.—*One knowledge of the thing in the thing itself, and another in eternal truth itself. That corporeal things, too, are to be judged by the rules of eternal truth.*

9. But when the human mind knows itself and loves itself, it does not know and love anything unchangeable: and each individual man declares his own mind by one manner of speech, when he considers what takes place in himself; but defines the human mind in another by special or general knowledge. And so, when he speaks to me of his own individual mind, as to whether he understands this or that, or

does not understand it, or whether he wishes or does not wish this or that, I believe; but when he speaks the truth of the mind of man generally or specially, I recognise and approve. Whence it is manifest, that each sees one thing in himself, such that another person may believe what he says of it, yet may not see it; but another in the truth itself, such that another person also can gaze upon it; of which the former undergoes changes at successive times, the latter consists in an unchangeable eternity. For we do not gather a generic or specific knowledge of the human mind by means of resemblance, by seeing many minds with the eyes of the body: but we gaze upon indestructible truth, from which to define perfectly, as far as we can, not of what sort is the mind of any one man, but of what sort it ought to be upon the eternal plan.

10. Whence also, even in the case of the images of things corporeal which are drawn in through the bodily sense, and in some way infused into the memory, from which also those things which have not been seen are thought under a fancied image, whether otherwise than they really are, or even by chance as they are;—even here too, we are proved either to accept or reject, within ourselves, by other rules which remain altogether unchangeable above our mind, when we approve or reject anything rightly. For both when I recall the walls of Carthage which I have seen, and imagine to myself the walls of Alexandria which I have not seen, and, in preferring this to that among forms which in both cases are imaginary, make that preference upon grounds of reason; the judgment of truth from above is still strong and clear, and rests firmly upon the utterly indestructible rules of its own right; and if it is covered as it were by cloudiness of corporeal images, yet is not wrapt up and confounded in them.

11. But it makes a difference, whether, under that or in that darkness, I am shut off as it were from the clear heaven; or whether (as usually happens on lofty mountains), enjoying the free air between both, I at once look up above to the calmest light, and down below upon the densest clouds. For whence is the ardour of brotherly love kindled in me, when I hear that some man has borne bitter torments for the excellence and stedfastness of faith? And if that man is

shown to me with the finger, I am eager to join myself to him, to become acquainted with him, to bind him to myself in friendship. And accordingly, if opportunity offers, I draw near, I address him, I converse with him, I express my goodwill towards him in what words I can, and wish that in him too in turn should be brought to pass and expressed goodwill towards me; and I endeavour after a spiritual embrace in the way of belief, since I cannot search out so quickly and discern altogether his innermost heart. I love therefore the faithful and courageous man with a pure and genuine love. But if he were to confess to me in the course of conversation, or were through unguardedness to reveal about himself in any way, that either he believes anything unseemly of God, and desires too somewhat carnal in Him, and that he bore these torments on behalf of such an error, or from the desire of money for which he hoped, or from empty greediness of human praise: immediately it follows that the love with which I was borne towards him, displeased, and as it were repelled, and taken away from an unworthy man, remains in that form, after which, believing him such as I did, I had loved him; unless perhaps I have come to love him to this end, that he may become such, while I have found him not to be such in fact. And in that man, too, nothing is changed: although it can be changed, so that he may become that which I had believed him to be already. But in my mind there certainly is something changed, viz. the estimate I had formed of him, which was before of one sort, and now is of another: and the same love, at the bidding from above of unchangeable righteousness, is turned aside from the purpose of enjoying, to the purpose of taking counsel. But the form itself of unshaken and stable truth, wherein I should have enjoyed the fruition of the man, believing him to be good, and wherein likewise I take counsel that he may be good, sheds in an immoveable eternity the same light of incorruptible and most sound reason, both upon the sight of my mind, and upon that cloud of images, which I discern from above, when I think of the same man whom I had seen. Again, when I call back to my mind some arch, turned beautifully and symmetrically, which, let us say, I saw at Carthage; a certain reality that had been made known to the mind through

the eyes, and transferred to the memory, causes the imaginary view. But I behold in my mind yet another thing, according to which that work of art pleases me; and whence also, if it displeased me, I should correct it. We judge therefore of those particular things according to that [form of eternal truth], and discern that form by the intuition of the rational mind. But those things themselves we either touch if present by the bodily sense, or if absent remember their images as fixed in our memory, or picture, in the way of likeness to them, such things as we ourselves also, if we wished and were able, would laboriously build up: figuring in the mind after one fashion the images of bodies, or seeing bodies through the body; but after another, grasping by simple intelligence what is above the eye of the mind, viz. the reasons and the unspeakably beautiful skill of such forms.

CHAP. VII.—*We conceive and beget the word within, from the things we have beheld in the eternal truth. The word, whether of the creature or of the Creator, is conceived by love.*

12. We behold, then, by the sight of the mind, in that eternal truth from which all things temporal are made, the form according to which we are, and according to which we do anything by true and right reason, either in ourselves, or in things corporeal; and we have the true knowledge of things, thence conceived, as it were as a word within us, and by speaking we beget it from within; nor by being born does it depart from us. And when we speak to others, we apply to the word, remaining within us, the ministry of the voice or of some bodily sign, that by some kind of sensible remembrance some similar thing may be wrought also in the mind of him that hears,—similar, I say, to that which does not depart from the mind of him that speaks. We do nothing, therefore, through the members of the body in our words and actions, by which the behaviour of men is either approved or blamed, which we do not anticipate by a word uttered within ourselves. For no one willingly does anything, which he has not first said in his heart.

13. And this word is conceived by love, either of the creature or of the Creator, that is, either of changeable nature or of unchangeable truth.

CHAP. VIII.—*In what desire and love differ.*

Therefore, either by desire or by love: not that the creature ought not to be loved; but if that love is referred to the Creator, then it will not be desire, but love. For it is then desire when the creature is loved for itself. And then it does not help a man through making use of it, but corrupts him in the enjoying it. When, therefore, the creature is either equal to us or inferior, we must use the inferior in order to God, but we must enjoy the equal only in God. For as thou oughtest to enjoy thyself, not in thyself, but in Him who made thee, so also him whom thou lovest as thyself. Let us enjoy, therefore, both ourselves and our brethren in the Lord; and hence let us not dare to yield, and as it were to relax, ourselves to ourselves in the direction downwards. Now a word is born, when, being thought out, it pleases us either to the effect of sinning, or to that of doing right. Therefore love, as it were a mean, conjoins our word and the mind from which it is conceived, and without any confusion binds itself as a third with them, in an incorporeal embrace.

CHAP. IX.—*In the love of spiritual things the word born is the same as the word conceived. It is otherwise in the love of carnal things.*

14. But the word conceived and the word born are the very same when the will finds rest in knowledge itself, as is the case in the love of spiritual things. For instance, he who knows righteousness perfectly, and loves it perfectly, is already righteous; even if no necessity exist of working according to it outwardly through the members of the body. But in the love of carnal and temporal things, as in the offspring itself of animals, the conception of the word is one thing, the bringing forth another. For here what is conceived by desiring is born by attaining. Since it does not suffice to avarice to know and to love gold, except it also have it; nor to know and love to eat, or to lie with any one, unless also one does it; nor to know and love honours and power, unless they actually come to pass. Nay, all these things, even if obtained, do not suffice. "Whosoever drinketh of this water," He says, "shall thirst again."[1] And so also the Psalmist, "He that hath conceived pain and brought forth iniquity."[2] And he speaks of pain

[1] John iv. 13. [2] Ps. vii. 15.

or labour as conceived, when those things are conceived which it is not sufficient to know and will, and when the mind burns and grows sick with want, until it arrives at those things, and, as it were, brings them forth. Whence in the Latin language we have the word "parta" used elegantly for both "reperta" and "comperta," which words sound as if derived from bringing forth.[1] Since "lust, when it hath conceived, bringeth forth sin."[2] Wherefore the Lord proclaims, "Come unto me all ye that labour and are heavy laden;"[3] and in another place, "Woe unto them that are with child, and to them that give suck, in those days!"[4] And when therefore He referred all either right actions or sins to the bringing forth of the word, "By thy mouth,"[5] He says, "thou shalt be justified, and by thy mouth[6] thou shalt be condemned,"[7] intending thereby not the visible mouth, but that which is within and invisible, of the thought and of the heart.

CHAP. X.—*Whether only knowledge that is loved is the word of the mind.*

15. It is rightly asked then, whether all knowledge is a word, or only knowledge that is loved. For we also know the things which we hate; but what we do not like, cannot be said to be either conceived or brought forth by the mind. For not all things which in any way touch it, are conceived by it; but some only reach the point of being known, but yet are not spoken as words, as for instance those of which we speak now. For those are called words in one way which occupy spaces of time by their syllables, whether they are pronounced or only thought; and in another way all that is known is called a word imprinted on the mind, as long as it can be brought forth from the memory and defined, even though we dislike the thing itself; and in another way still, when we like that which is conceived in the mind. And that which the apostle says, must be taken according to this last kind of word, "No man can say that Jesus is the Lord, but by the Holy Ghost;"[8] since those also say this, but according to another meaning of the term "word," of whom the Lord Himself says, "Not every one that saith unto me, Lord, Lord, shall

[1] Partus. [2] Jas. i. 15. [3] Matt. xi. 28. [4] Matt. xxiv. 19.
[5] Words. [6] Words.—A. V. [7] Matt. xii. 37. [8] 1 Cor. xii. 3.

enter into the kingdom of heaven."[1] Nay, even in the case of things which we hate, when we rightly dislike and rightly censure them, we approve and like the censure bestowed upon them, and it becomes a word. Nor is it the knowledge of vices that displeases us, but the vices themselves. For I like to know and define what intemperance is; and this is its word. Just as there are known faults in art, and the knowledge of them is rightly approved, when a connoisseur discerns the species or the privation of excellence, as to affirm and deny that it is or that it is not; yet to be without excellence and to fall away into fault, is worthy of condemnation. And to define intemperance, and to say its word, belongs to the art of morals; but to be intemperate belongs to that which that art censures. Just as to know and define what a solecism is, belongs to the art of speaking; but to be guilty of one, is a fault which the same art reprehends. A word, then, which is the point we wish now to discern and intimate, is knowledge together with love. Whenever, then, the mind knows and loves itself, its word is joined to it by love. And since it loves knowledge and knows love, both the word is in love and love is in the word, and both are in him who loves and speaks.

CHAP. XI.—*That the image or begotten word of the mind that knows itself is equal to the mind itself.*

16. But all knowledge according to species is like the thing which it knows. For there is another knowledge according to privation, according to which we speak a word only when we condemn. And this condemnation of a privation is equivalent to praise of the species, and so is approved. The mind, then, contains some likeness to a known species, whether when liking that species or when disliking its privation. And hence, in so far as we know God, we are like Him, but not like to the point of equality, since we do not know Him to the extent of His own being. And as, when we speak of bodies by means of the bodily sense, there arises in our mind some likeness of them, which is a phantasm of the memory; for the bodies themselves are not at all in the mind, when we think them, but only the likenesses of those bodies; therefore, when we approve the latter for the former, we err, for the

[1] Matt. vii. 21.

approving of one thing for another is an error; yet the image of the body in the mind is a thing of a better sort than the species of the body itself, inasmuch as the former is in a better nature, viz. in a living substance, as the mind is: so when we know God, although we are made better than we were before we knew Him, and above all when the same knowledge being also liked and worthily loved becomes a word, and so that knowledge becomes a kind of likeness of God; yet that knowledge is of a lower kind, since it is in a lower nature; for the mind is creature, but God is Creator. And from this it may be inferred, that when the mind knows and approves itself, this same knowledge is in such way its word, as that it is altogether on a par and equal with it, and the same; because it is neither the knowledge of a lower essence, as of the body, nor of a higher, as of God. And whereas knowledge bears a likeness to that which it knows, that is, of which it is the knowledge; in this case it has perfect and equal likeness, when the mind itself, which knows, is known. And so it is both image and word; because it is uttered concerning that mind to which it is equalled in knowing, and that which is begotten is equal to the begetter.

CHAP. XII.—*Why love is not the offspring of the mind, as knowledge is so. The solution of the question. The mind with the knowledge of itself and the love of itself is the image of the Trinity.*

17. What then is love? Will it not be an image? Will it not be a word? Will it not be begotten? For why does the mind beget its knowledge when it knows itself, and not beget its love when it loves itself? For if it is the cause of its own knowing, for the reason that it is knowable, it is also the cause of its own love because it is lovable. It is hard, then, to say why it does not beget both. For there is a further question also respecting the supreme Trinity itself, the omnipotent God the Creator, after whose image man is made, which troubles men, whom the truth of God invites to the faith by human speech; viz. why the Holy Spirit is not also to be either believed or understood to be begotten by God the Father, so that He also may be called a Son. And this question we are endeavouring in some way to investigate in the human mind, in order that from a lower image, in which our own nature itself as it

were answers, upon being questioned, in a way more familiar to ourselves, we may be able to direct a more practised mental vision from the enlightened creature to the unchangeable light; assuming, however, that the truth itself has persuaded us, that as no Christian doubts the Word of God to be the Son, so that the Holy Spirit is love. Let us return, then, to a more careful questioning and consideration upon this subject of that image which is the creature, that is, of the rational mind; wherein the knowledge of some things coming into existence in time, but which did not exist before, and the love of some things which were not loved before, opens to us more clearly what to say: because to speech also itself, which must be disposed in time, that thing is easier of explanation which is comprehended in the order of time.

18. First, therefore, it is clear that a thing may possibly be knowable, that is, such as can be known, and yet that it may be unknown; but that it is not possible for that to be known which is not knowable. Wherefore it must be clearly held that everything whatsoever that we know begets at the same time in us the knowledge of itself; for knowledge is brought forth from both, from the knower and from the thing known. When, therefore, the mind knows itself, it alone is the parent of its own knowledge; for it is itself both the thing known and the knower of it. But it was knowable to itself also before it knew itself, only the knowledge of itself was not in itself so long as it did not know itself. In knowing itself, then, it begets a knowledge of itself equal to itself; since it does not know itself as less than itself is, nor is its knowledge the knowledge of the essence of some one else, not only because itself knows, but also because it knows itself, as we have said above. What then is to be said of love; why, when the mind loves itself, it should not seem also to have begotten the love of itself? For it was lovable to itself even before it loved itself, since it could love itself; just as it was knowable to itself even before it knew itself, since it could know itself. For if it were not knowable to itself, it never could have known itself; and so, if it were not lovable to itself, it never could have loved itself. Why therefore may it not be said by loving itself to have begotten its own love, as by knowing itself

it has begotten its own knowledge? Is it because it is thereby indeed plainly shown that this is the principle of love, whence it proceeds? for it proceeds from the mind itself, which is lovable to itself before it loves itself, and so is the principle of its own love by which it loves itself: but that this love is not therefore rightly said to be begotten by the mind, as is the knowledge of itself by which the mind knows itself, because in the case of knowledge the thing has been found already, which is what we call brought forth or discovered;[1] and this is commonly preceded by an inquiry such as to find rest when that end is attained. For inquiry is the desire of finding, or, what is the same thing, of discovering.[2] But those things which are discovered are as it were brought forth, whence they are like offspring; but wherein, except in the case itself of knowledge? For in that case they are as it were uttered and fashioned. For although the things existed already which we found by seeking, yet the knowledge of them did not exist, which knowledge we regard as an offspring that is born. Further, the desire which there is in seeking proceeds from him who seeks, and is in some way in suspense, and does not rest in the end whither it is directed, except that which is sought be found and conjoined with him who seeks. And this desire, that is, inquiry,—although it does not seem to be love, by which that which is known is loved, for in this case we are still striving to know,—yet it is something of the same kind. For we have come to be able to call it wish, since every one who seeks wishes to find; and if that is sought which belongs to knowledge, every one who seeks wishes to know. But if he wishes ardently and earnestly, he is said to study: a word that is most commonly employed in the case of pursuing and obtaining any branches of learning. Therefore, the bringing forth of the mind is preceded by some desire, by which, through seeking and finding what we wish to know, the offspring, viz. knowledge itself, is born. And for this reason, that desire by which knowledge is conceived and brought forth, cannot rightly be called the bringing forth and the offspring; and the same desire which led us to long for the knowing of the thing, becomes the love of the thing when known, while it holds and

[1] "Partum" or "repertum." [2] "Reperiendi."

embraces its accepted offspring, that is, knowledge, and unites it to its begetter. And so there is a kind of image of the Trinity in the mind itself, and the knowledge of it, which is its offspring and its word concerning itself, and love as a third, and these three are one, and one substance. Neither is the offspring less, since the mind knows itself according to the measure of its own being; nor is the love less, since it loves itself according to the measure both of its own knowledge and of its own being.

BOOK TENTH.

IN WHICH THERE IS SHOWN TO BE ANOTHER TRINITY IN THE MIND OF MAN, AND ONE THAT APPEARS MUCH MORE EVIDENTLY, VIZ. IN HIS MEMORY, UNDERSTANDING, AND WILL.

CHAP. I.—*The love of the studious mind, that is, of one desirous to know, is not the love of a thing which it does not know.*

1. Let us now proceed, then, in due order, with a more exact purpose, to explain this same point more thoroughly. And first, since no one can love at all a thing of which he is wholly ignorant, we must carefully consider of what sort is the love of those who are studious, that is, of those who do not already know, but are still desiring to know any branch of learning. Now certainly, in those things whereof the word study is not commonly used, love often arises from hearsay, when the reputation of anything for beauty inflames the mind to the seeing and enjoying it; since the mind knows generically wherein consist the beauties of corporeal things, from having seen them very frequently, and since there exists within a faculty of approving that which outwardly is longed for. And when this happens, the love that is called forth is not of a thing wholly unknown, since its genus is thus known. But when we love a good man whose face we never saw, we love him from the knowledge of his virtues, which virtues we know in the truth itself. But in the case of learning, it is for the most part the authority of others who praise and commend it that kindles our love of it; although nevertheless we could not burn with any zeal at all for the study of it, unless we had already in our mind at least a slight impression of the knowledge of each kind of learning. For who, for instance, would devote any care and labour to the learning of rhetoric, unless he knew before that it was the science of speaking? Sometimes, again, we marvel at the results of learning itself, which we have heard of or experienced; and hence burn to obtain, by learning,

the power of attaining these results. Just as if it were said to one who did not know his letters, that there is a kind of learning which enables a man to send words, wrought with the hand in silence, to one who is ever so far absent, for him in turn to whom they are sent to gather these words, not with his ears, but with his eyes; and if the man were to see the thing actually done, is not that man, since he desires to know how he can do this thing, altogether moved to study with a view to the result which he already knows and holds? So it is that the studious zeal of those who learn is kindled: for that of which any one is utterly ignorant, he can in no way love.

2. So also, if any one hear an unknown sign, as, for instance, the sound of some word of which he does not know the signification, he desires to know what it is; that is, he desires to know what thing it is which it is agreed shall be brought to mind by that sound: as if he heard the word *temetum*[1] uttered, and not knowing, should ask what it is. He must then know already that it is a sign, *i.e.* that the word is not an empty sound, but that something is signified by it; for in other respects this trisyllabic word is known to him already, and has already impressed its articulate form upon his mind through the sense of hearing. And then what more is to be required in him, that he may go on to a greater knowledge of those of which all the letters and all the spaces of its several sounds are already known, unless that it shall at the same time have become known to him that it is a sign, and shall have also moved him with the desire of knowing of what it is the sign? The more, then, the thing is known, yet not fully known, the more the mind desires to know concerning it what remains to be known. For if he knew it to be only such and such a spoken word, and did not know that it was the sign of something, he would seek nothing further, since the sensible thing is already perceived as far as it can be by the sense. But because he knows it to be not only a spoken word, but also a sign, he wishes to know it perfectly; and no sign is known perfectly, except it be known of what it is the sign. He then who with ardent carefulness seeks to know this, and inflamed by studious zeal perseveres in the search; can such an one be said to be without love?

[1] Wine.

then does he love? For certainly nothing can be loved unless it is known. For that man does not love those three syllables which he knows already. But if he loves this in them, that he knows them to signify something, this is not the point now in question, for it is not this which he seeks to know. But we are now asking what it is he loves, in that which he is desirous to know, but which certainly he does not yet know; and we are therefore wondering why he loves, since we know most assuredly that nothing can be loved unless it be known. What then does he love, except that he knows and perceives in the reasons of things what excellence there is in learning, in which the knowledge of all signs is contained; and what benefit there is in the being skilled in these, since by them human fellowship mutually communicates its own perceptions, lest the assemblies of men should be actually worse than utter solitude, if they were not to mingle their thoughts by conversing together? The soul, then, discerns this fitting and serviceable species, and knows it, and loves it; and he who seeks the meaning of any words of which he is ignorant, studies to render that species perfect in himself as much as he can: for it is one thing to behold it in the light of truth, another to desire it as within his own capacity. For he beholds in the light of truth how great and how good a thing it is to understand and to speak all tongues of all nations, and so to hear no tongue and to be heard by none as from a foreigner. The beauty, then, of this knowledge is already discerned by thought, and the thing being known is loved; and that thing is so regarded, and so stimulates the studious zeal of learners, that they are moved with respect to it, and desire it eagerly in all the labour which they spend upon the attainment of such a capacity, in order that they may also embrace in practice that which they know beforehand by reason. And so every one, the nearer he approaches that capacity in hope, the more fervently desires it with love; for those branches of learning are studied the more eagerly, which men do not despair of being able to attain; for when any one entertains no hope of attaining his end, then he either loves lukewarmly or does not love at all, howsoever he may see the excellence of it. Accordingly, because the knowledge of all languages is almost universally felt to be

hopeless, every one studies most to know that of his own nation; but if he feels that he is not sufficient even to comprehend this perfectly, yet no one is so indolent in this knowledge as not to wish to know, when he hears an unknown word, what it is, and to seek and learn it if he can. And while he is seeking it, certainly he has a studious zeal of learning, and seems to love a thing he does not know; but the case is really otherwise. For that species touches the mind, which the mind knows and thinks, wherein the fitness is clearly visible which accrues from the associating of minds with one another, in the hearing and returning of known and spoken words. And this species kindles studious zeal in him who seeks what indeed he knows not, but gazes upon and loves the unknown form to which that pertains. If then, for example, any one were to ask, What is *temetum* (for I had instanced this word already), and it were said to him, What does this matter to you? he will answer, Lest perhaps I hear some one speaking, and understand him not; or perhaps read the word somewhere, and know not what the writer meant. Who, pray, would say to such an inquirer, Do not care about understanding what you hear; do not care about knowing what you read? For almost every rational soul quickly discerns the beauty of that knowledge, through which the thoughts of men are mutually made known by the enunciation of significant words; and it is on account of this fitness thus known, and because known therefore loved, that such an unknown word is studiously sought out. When then he hears and learns that wine was called "temetum" by our forefathers, but that the word is already quite obsolete in our present usage of language, he will think perhaps that he has still need of the word on account of this or that book of those forefathers. But if he holds these also to be superfluous, perhaps he does now come to think the word not worth remembering, since he sees it has nothing to do with that species of learning which he knows with the mind, and gazes upon, and so loves.

3. Wherefore in all cases the love of a studious mind, that is, of one that wishes to know what it does not know, is not the love of that thing which it does not know, but of that which it knows; on account of which it wishes to know what

it does not know. Or if it is so inquisitive as to be carried away, not for any other cause known to it, but by the mere love of knowing things unknown; then such an inquisitive person is, doubtless, distinguishable from an ordinary student, yet does not, any more than he, love things he does not know; nay, on the contrary, he is more fitly said to hate things he knows not, of which he wishes that there should be none, in wishing to know everything. But lest any one should lay before us a more difficult question, by declaring that it is just as impossible for any one to hate what he does not know, as to love what he does not know, we will not withstand what is true; but it must be understood that it is not the same thing to say he loves to know things unknown, as to say he loves things unknown. For it is possible that a man may love to know things unknown; but it is not possible that he should love things unknown. For the word to know is not placed there without meaning; since he who loves to know things unknown, does not love the unknown things themselves, but the knowing of them. And unless he knew what knowing means, no one could say confidently, either that he knew, or that he did not know. For not only he who says I know, and says so truly, must needs know what knowing is; but he also who says, I do not know, and says so confidently and truly, and knows that he says so truly, certainly knows what knowing is; for he both distinguishes him who does not know from him who knows, when he looks into himself, and says truly I do not know; and whereas he knows that he says this truly, whence should he know it, if he did not know what knowing is?

CHAP. II.—*No one at all loves things unknown.*

4. No studious person, then, no inquisitive person, loves things he does not know, even while he is urgent with the most vehement desire to know what he does not know. For he either knows already generically what he loves, and longs to know it also in some individual or individuals, which perhaps are praised, but not yet known to him; and he pictures in his mind an imaginary form by which he may be stirred to love. And whence does he picture this, except from those things which he has already known? And yet perhaps he will not

love it, if he find that form which was praised to be unlike that other form which was figured and in thought most fully known to his mind. And if he has loved it, he will begin to love it from that time when he learned it; since a little before, that form which was loved was other than that, which the mind that formed it, had been wont to exhibit to itself. But if he shall find it similar to that form which report had proclaimed, and to be such that he could truly say I was already loving thee; yet certainly not even then did he love a form he did not know, since he had known it in that likeness. Or else we see somewhat in the species of the eternal reason, and therein love it; and when this is manifested in some image of a temporal thing, and we believe the praises of those who have made trial of it, and so love it, then we do not love anything unknown, according to that which we have already sufficiently discussed above. Or else, again, we love something known, and on account of it seek something unknown; and so it is by no means the love of the thing unknown that possesses us, but the love of the thing known, to which we know the unknown thing belongs, so that we know that too which we seek still as unknown; as a little before I said of an unknown word. Or else, again, every one loves the very knowing itself, as no one can fail to know who desires to know anything. For these reasons they seem to love things unknown who wish to know anything which they do not know, and who, on account of their vehement desire of inquiry, cannot be said to be without love. But how different the case really is, and that nothing at all can be loved which is not known, I think I must have persuaded every one who carefully looks upon truth. But since the examples which we have given belong to those who desire to know something which they themselves are not, we must take thought lest perchance some new notion appear, when the mind desires to know itself.

CHAP. III.—*That when the mind loves itself, it is not unknown to itself.*

5. What, then, does the mind love, when it seeks ardently to know itself, whilst it is still unknown to itself? For, behold, the mind seeks to know itself, and is excited thereto by studious zeal. It loves, therefore; but what does it love?

Is it itself? But how can this be when it does not yet know itself, and no one can love what he does not know? Is it that report has declared to it its own species, in like way as we commonly hear of people who are absent? Perhaps, then, it does not love itself, but loves that which it imagines of itself, which is perhaps widely different from what itself is: or if the phantasy in the mind is like the mind itself, and so when it loves this fancied image, it loves itself before it knew itself, because it gazes upon that which is like itself; then it knew other minds from which to picture itself, and so is known to itself generically. Why, then, when it knows other minds, does it not know itself, since nothing can possibly be more present to it than itself? But if, as other eyes are more known to the eyes of the body, than those eyes are to themselves; then let it not seek itself, because it never will find itself. For eyes can never see themselves except in looking-glasses; and it cannot be supposed in any way that anything of that kind can be applied also to the contemplation of incorporeal things, so that the mind should know itself, as it were, in a looking-glass. Or does it see in the reason of eternal truth how beautiful it is to know one's self, and so loves this which it sees, and studies to bring it to pass in itself? because, although it is not known to itself, yet it is known to it how good it is, that it should be known to itself. And this, indeed, is very wonderful, that it does not yet know itself, and yet knows already how excellent a thing it is to know itself. Or does it see some most excellent end, viz. its own serenity and blessedness, by some hidden remembrance, which has not abandoned it, although it has gone far onwards, and believes that it cannot attain to that same end unless it know itself? And so while it loves that, it seeks this; and loves that which is known, on account of which it seeks that which is unknown. But why should the remembrance of its own blessedness be able to last, and the remembrance of itself not be able to last as well; that so it should know itself which wishes to attain, as well as know that to which it wishes to attain? Or when it loves to know itself, does it love, not itself, which it does not yet know, but the very act of knowing; and feel the more annoyed that itself is wanting to its

own knowledge wherewith it wishes to embrace all things? And it knows what it is to know; and whilst it loves this, which it knows, desires also to know itself. Whereby, then, does it know its own knowing, if it does not know itself? For it knows that it knows other things, but that it does not know itself; for it is from hence that it knows also what knowing is. In what way, then, does that which does not know itself, know itself as knowing anything? For it does not know that some other mind knows, but that itself does so. Therefore it knows itself. Further, when it seeks to know itself, it knows itself now as seeking. Therefore again it knows itself. And hence it cannot altogether not know itself, when certainly it does so far know itself as that it knows itself as not knowing itself. But if it does not know itself not to know itself, then it does not seek to know itself. And therefore, in the very fact that it seeks itself, it is clearly convicted of being more known to itself than unknown. For it knows itself as seeking and as not knowing itself, in that it seeks to know itself.

CHAP. IV.—*How the mind knows itself, not in part, but as a whole.*

6. What then shall we say? Does that which knows itself in part, not know itself in part? But it is absurd to say, that it does not as a whole know what it knows. I do not say, it knows wholly; but what it knows, it as a whole knows. When therefore it knows anything about itself, which it can only know as a whole, it knows itself as a whole. But it does know that itself knows something, while yet except as a whole it cannot know anything. Therefore it knows itself as a whole. Further, what in it is so known to itself, as that it lives? And it cannot at once be a mind, and not live, while it has also something over and above, viz. that it understands: for the souls of beasts also live, but do not understand. As therefore a mind is a whole mind, so it lives as a whole. But it knows that it lives. Therefore it knows itself as a whole. Lastly, when the mind seeks to know itself, it already knows that it is a mind: otherwise it knows not whether it seeks itself, and perhaps seeks one thing while intending to seek another. For it might happen that itself was not a mind, and so, in

seeking to know a mind, that it did not seek to know itself. Wherefore since the mind, when it seeks to know what mind is, knows that it seeks itself, certainly it knows that itself is a mind. Furthermore, if it knows this in itself, that it is a mind, and a whole mind, then it knows itself as a whole. But suppose it did not know itself to be a mind, but in seeking itself only knew that it did seek itself. For so, too, it may possibly seek one thing for another, if it does not know this: but that it may not seek one thing for another, without doubt it knows what it seeks. But if it knows what it seeks, and seeks itself, then certainly it knows itself. What therefore more does it seek? But if it knows itself in part, but still seeks itself in part, then it seeks not itself, but part of itself. For when we speak of the mind itself, we speak of it as a whole. Further, because it knows that it is not yet found by itself as a whole, it knows how much the whole is. And so it seeks that which is wanting, as we are wont to seek to recall to the mind something that has slipped from the mind, but has not altogether gone away from it; since we can recognise it, when it has come back, to be the same thing that we were seeking. But how can mind come into mind, as though it were possible for the mind not to be in the mind? Add to this, that if, having found a part, it does not seek itself as a whole, yet it as a whole seeks itself. Therefore as a whole it is present to itself, and there is nothing left to be sought: for that is wanting which is sought, not the mind which seeks. Since therefore it as a whole seeks itself, nothing of it is wanting. Or if it does not as a whole seek itself, but the part which has been found seeks the part which has not yet been found; then the mind does not seek itself, of which no part seeks itself. For the part which has been found, does not seek itself; nor yet does the part itself which has not yet been found, seek itself; since it is sought by that part which has been already found. Wherefore, since neither the mind as a whole seeks itself, nor does any part of it seek itself, the mind does not seek itself at all.

CHAP. V.—*Why the soul is enjoined to know itself. Whence come the errors of the mind concerning its own substance.*

7. Why therefore is it enjoined upon it, that it should know itself? I suppose, in order that it may consider itself,

and live according to its own nature; that is, seek to be regulated according to its own nature, viz. under Him to whom it ought to be subject, and above those things to which it is to be preferred; under Him by whom it ought to be ruled, above those things which it ought to rule. For it does many things through vicious desire, as though in forgetfulness of itself. For it sees some things intrinsically excellent, in that more excellent nature which is God: and whereas it ought to remain stedfast that it may enjoy them, it is turned away from Him, by wishing to appropriate those things to itself, and not to be like to Him by His gift, but to be what He is by its own, and it begins to move and slip gradually down into less and less, which it thinks to be more and more; for it is neither sufficient for itself, nor is anything at all sufficient for it, if it withdraw from Him who is alone sufficient: and so through want and distress it becomes too intent upon its own actions and upon the unquiet delights which it obtains through them: and thus, by the desire of acquiring knowledge from those things that are without, the nature of which it knows and loves, and which it feels can be lost unless held fast with anxious care, it loses its security, and thinks of itself so much the less, in proportion as it feels the more secure that it cannot lose itself. So, whereas it is one thing not to know oneself, and another not to think of oneself (for we do not say of the man that is skilled in much learning, that he is ignorant of grammar, when he is only not thinking of it, because he is thinking at the time of the art of medicine);—whereas, then, I say it is one thing not to know oneself, and another not to think of oneself, such is the strength of love, that the mind draws in with itself those things which it has long thought of with love, and has grown into them by the close adherence of diligent study, even when it returns in some way to think of itself. And because these things are corporeal which it loved without through the carnal senses; and because it has become entangled with them by a kind of daily familiarity, and yet cannot carry those corporeal things themselves with itself inwardly as it were into the region of incorporeal nature; therefore it combines certain images of them, and thrusts them thus made from itself into itself. For it gives to the forming of them

somewhat of its own substance, yet preserves the while something by which it may judge freely of the species of those images; and this something is more properly the mind, that is, the rational understanding, which is preserved that it may judge. For we feel that we have those parts of the soul, which are shaped by the likenesses of corporeal things, in common also with beasts.

CHAP. VI.—*The opinion which the mind has of itself is deceitful.*

8. But the mind errs, when it so lovingly and intimately connects itself with these images, as even to consider itself to be something of the same kind. For so it is conformed to them to some extent, not by being this, but by thinking it is so: not that it thinks itself to be an image, but outright that very thing itself of which it entertains the image. For there still lives in it the power of distinguishing the corporeal thing which it leaves without, from the image of that corporeal thing which it contains therefrom within itself: except when these images are so projected as if felt without and not thought within, as in the case of people who are asleep, or mad, or in a trance.

CHAP. VII.—*The opinions of philosophers respecting the substance of the soul. The error of those who are of opinion that the soul is corporeal, does not arise from defective knowledge of the soul, but from their adding thereto something foreign to it. What is meant by finding.*

9. When, therefore, it thinks itself to be something of this kind, it thinks itself to be a corporeal thing; and since it is perfectly conscious of its own superiority, by which it rules the body, it has hence come to pass that the question has been raised what part of the body has the greater power in the body; and the opinion has been held that this is the mind, nay, that it is even the whole soul altogether. And some accordingly think it to be the blood, others the brain, others the heart; not as the Scripture says, "I will praise Thee, O Lord, with my whole heart;" and, "Thou shalt love the Lord thy God with all thine heart;"[1] for this word by misapplication or metaphor is transferred from the body to the soul; but they have simply thought it to be that small part itself of the body, which we see when the inward parts are rent asunder. Others, again,

[1] Ps. ix., cxi., and cxxxviii., Deut. vi. 5, and Matt. xxii. 37.

have believed the soul to be made up of very minute and individual corpuscules, which they call atoms, meeting in themselves and cohering. Others have said that its substance is air, others fire. Others have been of opinion that it is no substance at all, since they could not think any substance unless it is body, and they did not find that the soul was body; but it was in their opinion the tempering together itself of our body, or the combining together of the elements, by which that flesh is as it were conjoined. And hence all of these have held the soul to be mortal; since, whether it were body, or some combination of body, certainly it could not in either case continue always without death. But they who have held its substance to be some kind of life the reverse of corporeal, since they have found it to be a life that animates and quickens every living body, have by consequence striven also, according as each was able, to prove it immortal, since life cannot be without life. For as to that fifth kind of body, I know not what, which some have added to the four well-known elements of the world, and have said that the soul was made of this, I do not think we need spend time in discussing it in this place. For either they mean by body what we mean by it, viz. that of which a part is less than the whole in extension of place, and they are to be reckoned among those who have believed the mind to be corporeal: or if they call either all substance, or all changeable substance, body, whereas they know that not all substance is contained in extension of place by any length and breadth and height, we need not contend with them about a question of words.

10. Now, in the case of all these opinions, any one who sees that the nature of the mind is at once substance, and yet not corporeal,—that is, that it does not occupy a less extension of place with a less part of itself, and a greater with a greater,—must needs see at the same time that they who are of opinion that it is corporeal, do not err from defect of knowledge concerning mind, but because they associate with it qualities without which they are not able to conceive any nature at all. For if you bid them conceive of existence that is without corporeal phantasms, they hold it merely nothing. And so the mind would not seek itself, as though wanting to itself.

For what is so present to knowledge as that which is present to the mind? Or what is so present to the mind as the mind itself? And hence what is called "invention," if we consider the origin of the word, what else does it mean, unless that to find out[1] is to "come into" that which is sought? Those things accordingly which come into the mind as it were of themselves, are not usually said to be found out,[2] although they may be said to be known; since we did not endeavour by seeking to come into them, that is, to invent or find them out. And therefore, as the mind itself really seeks those things which are sought by the eyes or by any other sense of the body (for the mind directs even the carnal sense, and then finds out or invents, when that sense comes to the things which are sought); so, too, it finds out or invents other things which it ought to know, not with the medium of corporeal sense, but through itself, when it "comes into" them; and this, whether in the case of the higher substance that is in God, or of the other parts of the soul; just as it does when it judges of bodily images themselves, for it finds these within, in the soul, impressed through the body.

CHAP. VIII.—*How the soul inquires into itself. Whence comes the error of the soul concerning itself.*

11. It is then a wonderful question, in what manner the soul seeks and finds itself; at what it aims in order to seek, or whither it comes, that it may come into or find out. For what is so much in the mind as the mind itself? But because it is in those things which it thinks of with love, and is wont to be in sensible, that is, in corporeal things with love, it is unable to be in itself without the images of those corporeal things. And hence shameful error arises to block its way, whilst it cannot separate from itself the images of sensible things, so as to see itself alone. For they have marvellously cohered with it by the close adhesion of love. And herein consists its uncleanness; since, while it strives to think of itself alone, it fancies itself to be that, without which it cannot think of itself. When, therefore, it is bidden to become acquainted with itself, let it not seek itself as though it were withdrawn from itself; but let it withdraw that which it has

[1] Invenire. [2] Inventa.

added to itself. For itself lies more deeply within, not only than those sensible things, which are clearly without, but also than the images of them; which are indeed in some part of the soul, viz. that which beasts also have, although these want understanding, which is proper to the mind. As therefore the mind is within, it goes forth in some sort from itself, when it exerts the affection of love towards these, as it were, footprints of many acts of attention. And these footprints are, as it were, imprinted on the memory, at the time when the corporeal things which are without are perceived in such way, that even when those corporeal things are absent, yet the images of them are at hand to those who think of them. Therefore let the mind become acquainted with itself, and not seek itself as if it were absent; but fix upon itself the act of attention of the will, by which it was wandering among other things, and let it think of itself. So it will see that at no time did it ever not love itself, at no time did it ever not know itself; but by loving another thing together with itself it has confounded itself with it, and in some sense has grown one with it. And so, while it embraces diverse things, as though they were one, it has come to think those things to be one which are diverse.

CHAP. IX.—*The mind knows itself by the very act of understanding the precept of knowing itself.*

12. Let it not therefore seek to discern itself as though absent, but take pains to discern itself as present. Nor let it take knowledge of itself as if it did not know itself, but let it distinguish itself from that which it knows to be another. For how will it take pains to perform that very precept which is given it, "Know thyself," if it knows not either what "know" means or what "thyself" means? But if it knows both, then it knows also itself. Since "know thyself" is not so said to the mind as is "Know the cherubim and the seraphim;" for they are absent, and we believe concerning them, and according to that belief they are declared to be certain celestial powers. Nor yet again as it is said, Know the will of that man: for this it is not within our reach to perceive at all, either by sense or understanding, unless by corporeal signs actually set forth; and this in such a way that we rather believe than understand. Nor again as it is said to a man,

Behold thy own face; which he can only do in a looking-glass. For even our own face itself is out of the reach of our own seeing it; because it is not there where our look can be directed. But when it is said to the mind, Know thyself; then it knows itself by that very stroke by which it understands the word "thyself;" and this for no other reason than that it is present to itself. But if it does not understand what is said, then certainly it does not do as it is bid to do. And therefore it is bidden to do that, which it does, when it understands the very precept that bids it.

CHAP. X.—*Every mind knows certainly three things concerning itself—that it understands, that it is, and that it lives.*

13. Let it not then add anything to that which it knows itself to be, when it is bidden to know itself. For it knows, at any rate, that this is said to itself; namely, to itself, that is, and that lives, and that understands. But a dead body also is, and cattle live; but neither a dead body nor cattle understand. Therefore it so knows that it so is, and that it so lives, as an understanding is and lives. When, therefore, for example's sake, the mind thinks itself air, it thinks that air understands; it knows, however, that itself understands, but it does not know itself to be air, but only thinks so. Let it separate that which it thinks itself; let it discern that which it knows; let this remain to it, about which not even have they doubted who have thought the mind to be this corporeal thing or that. For certainly every mind does not consider itself to be air; but some think themselves fire, others the brain, and some one kind of corporeal thing, others another, as I have mentioned before; yet all know that they themselves understand, and are, and live; but they refer understanding to that which they understand, but to be, and to live, to themselves. And no one doubts, either that no one understands who does not live, or that no one lives of whom it is not true that he is; and that therefore by consequence that which understands both is and lives; not as a dead body is which does not live, nor as a soul lives which does not understand, but in some proper and more excellent manner. Further, they know that they will, and they equally know that no one can will who is not and who does not live; and they also refer that will itself to something

which they will with that will. They know also that they remember; and they know at the same time that nobody could remember, unless he both was and lived; but we refer memory itself also to something, in that we remember those things. Therefore the knowledge and science of many things are contained in two of these three, memory and understanding; but will must be present, that we may enjoy or use them. For we enjoy things known, in which things themselves the will finds delight for their own sake, and so reposes; but we use those things, which we refer to some other thing which we are to enjoy. Neither is the life of man vicious and culpable in any other way, than as wrongly using and wrongly enjoying. But it is no place here to discuss this.

14. But since we treat of the nature of the mind, let us remove from our consideration all knowledge which is received from without, through the senses of the body; and attend more carefully to the position which we have laid down, that all minds know and are certain concerning themselves. For men certainly have doubted whether the power of living, of remembering, of understanding, of willing, of thinking, of knowing, of judging, be of air, or of fire, or of the brain, or of the blood, or of atoms, or besides the usual four elements of a fifth kind of body, I know not what; or whether the combining or tempering together of this our flesh itself has power to accomplish these things. And one has attempted to establish this, and another to establish that. Yet who ever doubts that he himself lives, and remembers, and understands, and wills, and thinks, and knows, and judges? Seeing that even if he doubts, he lives; if he doubts, he remembers why he doubts; if he doubts, he understands that he doubts; if he doubts, he wishes to be certain; if he doubts, he thinks; if he doubts, he knows that he does not know; if he doubts, he judges that he ought not to assent rashly. Whosoever therefore doubts about anything else, ought not to doubt of all these things; which if they were not, he would not be able to doubt of anything.

15. They who think the mind to be either a body or the combination or tempering of the body, will have all these things to seem to be in a subject, so that the substance is air, or fire, or

some other corporeal thing, which they think to be the mind; but that the understanding is in this corporeal thing as its quality, so that this corporeal thing is the subject, but the understanding is in the subject, viz. that the mind is the subject, which they rule to be a corporeal thing, but the understanding, or any other of those things which we have mentioned as certain to us, is in that subject. They also hold nearly the same opinion who deny the mind itself to be body, but think it to be the combination or tempering together of the body; for there is this difference, that the former say that the mind itself is the substance, in which the understanding is, as in a subject; but the latter say that the mind itself is in a subject, viz. in the body, of which it is the combination or tempering together. And hence, by consequence, what else can they think, except that the understanding also is in the same body as in a subject?

16. And all these do not perceive that the mind knows itself, even when it seeks for itself, as we have already shown. But nothing is at all rightly said to be known while its substance is not known. And therefore, when the mind knows itself, it knows its own substance; and when it is certain about itself, it is certain about its own substance. But it is certain about itself, as those things which are said above prove convincingly; although it is not at all certain whether itself is air, or fire, or some body, or some function of body. Therefore it is not any of these. And that whole which is bidden to know itself, belongs to this, that it is certain that it is not any of those things of which it is uncertain, and is certain that it is that only, which only it is certain that it is. For it thinks in this way of fire, or air, and whatever else of the body it thinks of. Neither can it in any way be brought to pass that it should so think that which itself is, as it thinks that which itself is not. Since it thinks all these things through an imaginary phantasy, whether fire, or air, or this or that body, or that part or combination and tempering together of the body: nor assuredly is it said to be all those things, but some one of them. But if it were any one of them, it would think this one in a different manner from the rest, viz. not through an imaginary phantasy, as absent things are thought, which either themselves or some of like kind have been touched by the bodily sense; but by some

inward, not feigned, but true presence (for nothing is more present to it than itself); just as it thinks that itself lives, and remembers, and understands, and wills. For it knows these things in itself, and does not imagine them as though it had touched them by the sense outside itself, as corporeal things are touched. And if it attaches nothing to itself from the thought of these things, so as to think itself to be something of the kind, then whatsoever remains to it from itself, that alone is itself.

CHAP. XI.—*In memory, understanding, and will, we have to note ability, learning, and use. Memory, understanding, and will are one essentially, and three relatively.*

17. Putting aside, then, for a little while all other things, of which the mind is certain concerning itself, let us especially consider and discuss these three—memory, understanding, will. For we may commonly discern in these three the character of the abilities of the young also; since the more tenaciously and easily a boy remembers, and the more acutely he understands, and the more ardently he studies, the more praiseworthy is he in point of ability. But when the question is about any one's learning, then we ask not how solidly and easily he remembers, or how shrewdly he understands; but what it is that he remembers, and what it is that he understands. And because the mind is regarded as praiseworthy, not only as being learned, but also as being good, one gives heed not only to what he remembers and what he understands, but also to what he wishes; not how ardently he wishes, but first what it is he wishes, and then how greatly he wishes it. For the mind that loves eagerly is then to be praised, when it loves that which ought to be loved eagerly. Since, then, we speak of these three—ability, knowledge, use—the first of these is to be considered under the three heads, of what a man can do in memory, and understanding, and will. The second of them is to be considered in regard to that which any one has in his memory and in his understanding, whither he has attained by a studious will. But the third, viz. use, lies in the will, which handles those things that are contained in the memory and understanding, whether it refer them to anything further, or rest satisfied with them as an end. For to use, is to take up something into the power of the will;

and to enjoy, is to use with joy, not any longer of hope, but of the actual thing. Accordingly, every one who enjoys, uses; for he takes up something into the power of the will, wherein he also is satisfied as with an end. But not every one who uses, enjoys, if he has sought after that, which he takes up into the power of the will, not on account of the thing itself, but on account of something else.

18. Since, then, these three, memory, understanding, will, are not three lives, but one life; nor three minds, but one mind; it follows certainly that neither are they three substances, but one substance. Since memory, which is called life, and mind, and substance, is so called in respect to itself; but it is called memory, relatively to something. And I should say the same also of understanding and of will, since they are called understanding and will relatively to something; but each in respect to itself is life, and mind, and essence. And hence these three are one, in that they are one life, one mind, one essence; and whatever else they are severally called in respect to themselves, they are called also together, not plurally, but in the singular number. But they are three, in that wherein they are mutually referred to each other; and if they were not equal, and this not only each to each, but also each to all, they certainly could not mutually contain each other; for not only is each contained by each, but also all by each. For I remember that I have memory, and understanding, and will; and I understand that I understand, and will, and remember; and I will that I will, and remember, and understand; and I remember together my whole memory, and understanding, and will. For that of my memory which I do not remember, is not in my memory; and nothing is so much in the memory as memory itself. Therefore I remember the whole memory. Also, whatever I understand I know that I understand, and I know that I will whatever I will; but whatever I know I remember. Therefore I remember the whole of my understanding, and the whole of my will. Likewise, when I understand these three things, I understand them together as whole. For there is none of things intelligible which I do not understand, except what I do not know; but what I do not know, I neither remember, nor will. Therefore,

whatever of things intelligible I do not understand, it follows also that I neither remember nor will. And whatever of things intelligible I remember and will, it follows that I understand. My will also embraces my whole understanding and my whole memory, whilst I use the whole that I understand and remember. And, therefore, while all are mutually comprehended by each, and as wholes, each as a whole is equal to each as a whole, and each as a whole at the same time to all as wholes; and these three are one, one life, one mind, one essence.

CHAP. XII.—*The mind is an image of the Trinity in its own memory, and understanding, and will.*

19. Are we, then, now to go upward, with whatever strength of purpose we may, to that chiefest and highest essence, of which the human mind is an inadequate image, yet an image? Or are these same three things to be yet more distinctly made plain in the soul, by means of those things which we receive from without, through the bodily sense, wherein the knowledge of corporeal things is impressed upon us in time? Since we found the mind itself to be such in its own memory, and understanding, and will, that since it was understood always to know and always to will itself, it was understood also at the same time always to remember itself, always to understand and love itself, although not always to think of itself as separate from those things which are not itself; and hence its memory of itself, and understanding of itself, are with difficulty discerned in it. For in this case, where these two things are very closely conjoined, and one is not preceded by the other by any time at all, it looks as if they were not two things, but one called by two names; and love itself is not so plainly felt to exist when the sense of need does not disclose it, since what is loved is always at hand. And hence these things may be more lucidly set forth, even to men of duller minds, if such topics are treated of as are brought within reach of the mind in time, and happen to it in time while it remembers what it did not remember before, and sees what it did not see before, and loves what it did not love before. But this discussion demands now another beginning, by reason of the measure of the present book.

BOOK ELEVENTH.

A KIND OF IMAGE OF THE TRINITY IS POINTED OUT, EVEN IN THE OUTER MAN; FIRST OF ALL, IN THOSE THINGS WHICH ARE PERCEIVED FROM WITHOUT, VIZ. IN THE BODILY OBJECT THAT IS SEEN, AND IN THE FORM THAT IS IMPRESSED BY IT UPON THE SIGHT OF THE SEER, AND IN THE PURPOSE OF THE WILL THAT COMBINES THE TWO; ALTHOUGH THESE THREE ARE NEITHER MUTUALLY EQUAL, NOR OF ONE SUBSTANCE. NEXT, A KIND OF TRINITY, IN THREE SOMEWHATS OF ONE SUBSTANCE, IS OBSERVED TO EXIST IN THE MIND ITSELF, AS IT WERE INTRODUCED THERE FROM THOSE THINGS THAT ARE PERCEIVED FROM WITHOUT; VIZ. THE IMAGE OF THE BODILY OBJECT WHICH IS IN THE MEMORY, AND THE IMPRESSION FORMED THEREFROM WHEN THE MIND'S EYE OF THE THINKER IS TURNED TO IT, AND THE PURPOSE OF THE WILL COMBINING BOTH. AND THIS LATTER TRINITY IS ALSO SAID TO PERTAIN TO THE OUTER MAN, IN THAT IT IS INTRODUCED INTO THE MIND FROM BODILY OBJECTS, WHICH ARE PERCEIVED FROM WITHOUT.

CHAP. I.—*A trace of the Trinity also in the outer man.*

1. No one doubts that, as the inner man is endued with understanding, so is the outer with bodily sense. Let us try, then, if we can, to discover in this outer man also, some trace, however slight, of the Trinity, not that itself also is in the same manner the image of God. For the opinion of the apostle is evident, which declares the inner man to be renewed in the knowledge of God after the image of Him that created him:[1] whereas he says also in another place, "But though our outer man perish, yet the inward man is renewed day by day."[2] Let us seek, then, as we can, in that which perishes, some image of the Trinity, if not so express, yet perhaps more easy to be discerned. For that outer man also is not called man to no purpose, but because there is in it some likeness of the inner man. And owing to that very order of our condition whereby we are made mortal and fleshly, we handle things visible more easily and more familiarly than things intelligible; since the former are outward, the latter inward; and the former are perceived by the bodily sense, the latter are

[1] Col. iii. 10. [2] 2 Cor. iv. 16.

understood by the mind; and we ourselves, *i.e.* our minds, are not sensible things, that is, bodies, but intelligible things, since we are life. And yet, as I said, we are so familiarly occupied with bodies, and our thought has projected itself outwardly with so wonderful a proclivity towards bodies, that, when it has been withdrawn from the uncertainty of things corporeal, that it may be fixed with a much more certain and stable knowledge in that which is spirit, it flies back to those bodies, and seeks rest there whence it has drawn weakness. And to this its feebleness we must suit our argument; so that, if we would endeavour at any time to distinguish more aptly, and intimate more readily, the inward spiritual thing, we must take examples of likenesses from outward things pertaining to the body. The outer man, then, endued as he is with the bodily sense, is conversant with bodies. And this bodily sense, as is easily observed, is fivefold; seeing, hearing, smelling, tasting, touching. But it is both a good deal of trouble, and is not necessary, that we should inquire of all these five senses about that which we seek. For that which one of them declares to us, holds also good in the rest. Let us use, then, principally the testimony of the eyes. For this bodily sense far surpasses the rest; and in proportion to its difference of kind, is nearer to the sight of the mind.

CHAP. II.—*A certain trinity in the sight. That there are three things in sight, which differ in their own nature. In what manner from a visible thing vision is produced, or the image of that thing which is seen. The matter is shown more clearly by an example. How these three combine in one.*

2. When, then, we see any corporeal object, these three things, as is most easy to do, are to be considered and distinguished: First, the object itself which we see; whether a stone, or flame, or any other thing that can be seen by the eyes; and this certainly might exist also already before it was seen; next, vision or the act of seeing, which did not exist before we perceived the object itself which is presented to the sense; in the third place, that which keeps the sense of the eye in the object seen, so long as it is seen, viz. the attention of the mind. In these three, then, not only is there an evident distinction, but also a diverse nature. For, first, that visible body is of a far different nature from the sense of the

eyes, through the incidence of which sense upon it vision arises. And what plainly is vision itself other than perception informed by that thing which is perceived? Although there is no vision, if the visible object be withdrawn, nor could there be any vision of the kind at all if there were no body that could be seen; yet the body by which the sense of the eyes is informed, when that body is seen, and the form itself which is imprinted by it upon the sense, which is called vision, are by no means of the same substance. For the body that is seen is, in its own nature, separable; but the sense, which was already in the living subject, even before it saw what it was able to see, when it fell in with something visible,—or the vision which comes to be in the sense from the visible body when now brought into connection with it and seen,—the sense, then, I say, or the vision, that is, the sense informed from without, belongs to the nature of the living subject, which is altogether other than that body which we perceive by seeing, and by which the sense is not so formed as to be sense, but as to be vision. For unless the sense were also in us before the presentation to us of the sensible object, we should not differ from the blind, at times when we are seeing nothing, whether in darkness, or when our eyes are closed. But we differ from them in this, that there is in us, even when we are not seeing, that whereby we are able to see, which is called the sense; whereas this is not in them, nor are they called blind for any other reason than because they have it not. Further also, that attention of the mind which keeps the sense in that thing which we see, and connects both, not only differs from that visible thing in its nature; in that the one is mind, and the other body; but also from the sense and the vision itself: since this attention is the act of the mind alone; but the sense of the eyes is called a bodily sense, for no other reason than because the eyes themselves also are members of the body; and although an inanimate body does not perceive, yet the soul commingled with the body perceives through a corporeal instrument, and that instrument is called sense. And this sense, too, is cut off and extinguished by suffering on the part of the body, when any one is blinded; while the mind remains the same; and its

attention, since the eyes are lost, has not, indeed, the sense of the body which it may join by seeing to the body without it, and so fix its look thereupon and see it, yet by the very effort shows that, although the bodily sense be taken away, itself can neither perish nor be diminished. For there remains unimpaired a desire of seeing, whether it can be carried into effect or not. These three, then, the body that is seen, and vision itself, and the attention of mind which joins both together, are manifestly distinguishable, not only on account of the properties of each, but also on account of the difference of their natures.

3. And since, in this case, the perception does not proceed from that body which is seen, but from the body of the living being that perceives, with which the soul is tempered together in some wonderful way of its own; yet vision is produced, that is, the sense itself is informed, by the body which is seen; so that now, not only is there the power of sense, which can exist also unimpaired even in darkness, provided the eyes are sound, but also a sense actually informed, which is called vision. Vision, then, is produced from a thing that is visible; but not from that alone, unless there be present also one who sees. Therefore vision is produced from a thing that is visible, together with one who sees; in such way that, on the part of him who sees, there is the sense of seeing and the intention of looking and gazing at the object; while yet that information of the sense, which is called vision, is imprinted only by the body which is seen, that is, by some visible thing; which being taken away, that form remains no more which was in the sense so long as that which was seen was present: yet the sense itself remains, which existed also before anything was perceived; just as the trace of a thing in water remains so long as the body itself, which is impressed on it, is in the water; but if this has been taken away, there will no longer be any such trace, although the water remains, which existed also before it took the form of that body. And therefore we cannot, indeed, say that a visible thing produces the sense; yet it produces the form, which is, as it were, its own likeness, which comes to be in the sense, when we perceive anything by seeing. But we do not distinguish, through the same

sense, the form of the body which we see, from the form which is produced by it in the sense of him who sees; since the union of the two is so close that there is no room for distinguishing them. But we gather by reason that we could not perceive at all, unless some similitude of the body seen was wrought in our own sense. For when a ring is imprinted on wax, it does not follow that no image is produced, because we cannot discern it, unless when it has been separated. But since, after the wax is separated, what was made remains, so that it can be seen; we are on that account easily persuaded that there was already also in the wax a form impressed from the ring before it was separated from it. But if the ring were imprinted upon a fluid, no image at all would appear when it was withdrawn; and yet none the less for this ought the reason to discern that there was in that fluid before the ring was withdrawn a form of the ring produced from the ring, which is to be distinguished from that form which is in the ring, whence that form was produced which ceases to be when the ring is withdrawn, although that in the ring remains, whence the other was produced. And so the perception of the eyes may not be supposed to contain no image of the body, which is seen as long as it is seen; because, when that is withdrawn, the image does not remain. And hence it is very difficult to persuade men of duller mind that an image of the visible thing is formed in our sense, when we see it, and that this same form is vision.

4. But if any perhaps attend to what I am about to mention, they will find no such trouble in this inquiry. Commonly, when we have looked for some little time at a light, and then shut our eyes, there seem to play before our eyes certain bright colours variously changing themselves, and shining less and less until they wholly cease; and these we must understand to be the remains of that form which was wrought in the sense, while the shining body was seen, and that these variations take place in them as they slowly and step by step fade away. For the lattices, too, of windows, should we happen to be gazing at them, appear often in these colours; so that it is evident that our sense is affected by such impressions from that thing which is seen. That form

therefore existed also while we were seeing, and at that time it was more clear and express. But it was then closely joined with the species of that thing which was being perceived, so that it could not be at all distinguished from it; and this was vision itself. Why, even when the little flame of a lamp is in some way, as it were, doubled by the divergent rays of the eyes, a twofold vision comes to pass, although the thing which is seen is one. For the same rays, as they shoot forth each from its own eye, are affected severally, in that they are not allowed to meet evenly and conjointly, in regarding that corporeal thing, so that one combined view might be formed from both. And so, if we shut one eye, we shall not see two flames, but one as it really is. But why, if we shut the left eye, that appearance ceases to be seen, which was on the right; and if, in turn, we shut the right eye, that drops out of existence which was on the left, is a matter both tedious in itself, and not necessary at all to our present subject to inquire and discuss. For it is enough for the business in hand to consider, that unless some image, precisely like the thing we perceive, were produced in our sense, the appearance of the flame would not be doubled according to the number of the eyes; since a certain way of perceiving has been employed, which could separate the union of rays. Certainly nothing that is really single can be seen as if it were double by one eye, draw it down, or press, or distort it as you please, if the other is shut.

5. The case then being so, let us remember how these three things, although diverse in nature, are tempered together into a kind of unity; that is, the form of the body which is seen, and the image of it impressed on the sense, which is vision or sense informed, and the will of the mind which applies the sense to the sensible thing, and retains the vision itself in it. The first of these, that is, the visible thing itself, does not belong to the nature of the living being, except when we discern our own body. But the second belongs to that nature to this extent, that it is wrought in the body, and through the body in the soul; for it is wrought in the sense, which is neither without the body nor without the soul. But the third is of the soul alone, because it is the will. Although then the substances of these three are so different, yet they

coalesce into such a unity that the two former can scarcely be distinguished, even with the intervention of the reason as judge, namely the form of the body which is seen, and the image of it which is wrought in the sense, that is, vision. And the will so powerfully combines these two, as both to apply the sense, in order to be informed, to that thing which is perceived, and to retain it when informed in that thing. And if it is so vehement that it can be called love, or desire, or lust, it vehemently affects also the rest of the body of the living being; and where a duller and harder matter does not resist, changes it into like shape and colour. One may see the little body of a chameleon vary with ready change, according to the colours which it sees. And in the case of other animals, since their grossness of flesh does not easily admit change, the offspring, for the most part, betray the particular fancies of the mothers, whatever it is that they have beheld with special delight. For the more tender, and so to say, the more formable, are the primary seeds, the more effectually and capably they follow the bent of the soul of the mother, and the phantasy that is wrought in it through that body, which it has greedily beheld. Abundant instances might be adduced, but one is sufficient, taken from the most trustworthy books; viz. what Jacob did, that the sheep and goats might give birth to offspring of various colours, by placing variegated rods before them in the troughs of water for them to look at as they drank, at the time they had conceived.[1]

CHAP. III.—*The unity of the three takes place in thought, viz. of memory, of internal vision, and of will combining both.*

6. The rational soul, however, lives in a degenerate fashion, when it lives according to a trinity of the outer man; that is, when it applies to those things which form the bodily sense from without, not a praiseworthy will, by which to refer them to some useful end, but a base desire, by which to cleave to them. Since even if the form of the body, which was corporeally perceived, be withdrawn, its likeness remains in the memory, to which the will may again direct its eye, so as to be formed thence from within, as the sense was formed from without by the presentation of the sensible body. And so

[1] Gen. xxx. 37–41.

that trinity is produced from memory, from internal vision, and from the will which unites both. And when these three things are combined into one, from that combination[1] itself they are called thought.[2] And in these three there is no longer any diversity of substance. For neither is the sensible body there, which is altogether distinct from the nature of the living being, nor is the bodily sense there informed so as to produce vision, nor does the will itself perform its office of applying the sense, that is to be informed, to the sensible body, and of retaining it in it when informed: but in place of that bodily species which was perceived from without, there comes the memory retaining that species which the soul has imbibed through the bodily sense; and in place of that vision which was outward when the sense was informed through the sensible body, there comes a similar vision within, while the eye of the mind is informed from that which the memory retains, and the corporeal things that are thought of are absent; and the will itself, as before it applied the sense yet to be informed to the corporeal thing presented from without, and united it thereto when informed, so now turns the sight of the mind that recollects, to the memory, in order that the mental sight may be informed by that which the memory has retained, and so there may be in the thought a like vision. And as it was the reason that distinguished the visible appearance by which the bodily sense was informed, from the similitude of it, which was wrought in the sense when informed in order to produce vision (otherwise they had been so united as to be thought altogether one and the same); so, although that phantasy also, which arises from the mind thinking of the appearance of a body that it has seen, consists of the similitude of the body which the memory retains, together with that which is thence formed in the eye of the mind that recollects; yet it so seems to be one and single, that it can only be discovered to be two by the judgment of reason, by which we understand that which remains in the memory, even when we think it from some other source, to be a different thing from that which is brought into being when we remember, that is, come back again to the memory, and there find the same ap-

[1] Coactus. [2] Cogitatio.

pearance. And if this were not now there, we should say that we had so forgotten as to be altogether unable to recollect. And if the eye of him who recollects were not informed from that thing which was in the memory, the vision of the thinker could in no way take place; but the conjunction of both, that is, of that which the memory retains, and of that which is thence expressed so as to inform the eye of him who recollects, makes them appear as if they were one, because they are exceedingly like. But when the eye of the thinker is turned away thence, and has ceased to look at that which was perceived in the memory, then nothing of the form that was impressed thereon will remain in that eye, and it will be informed by that to which it had again been turned, so as to bring about another thought. Yet that remains which it has left in the memory, to which it may again be turned when we recollect it, and being turned thereto may be informed by it, and become one with that whence it is informed.

CHAP. IV.—*How this unity comes to pass.*

7. But if that will which moves to and fro, hither and thither, the eye that is to be informed, and unites it when formed, shall have wholly converged to the inward phantasy, and shall have absolutely turned the mind's eye from the presence of the bodies which lie around the senses, and from the very bodily senses themselves, and shall have wholly turned it to that image, which is perceived within; then so exact a likeness of the bodily species expressed from the memory is presented, that not even reason itself is permitted to discern whether the body itself is seen without, or only something of the kind thought of within. For men sometimes, either allured or frightened by over-much thinking of visible things, have even suddenly uttered words accordingly, as if in real fact they were engaged in the very midst of such actions or sufferings. And I remember some one telling me that he was wont to perceive in thought, so distinct and as it were solid, a form of a female body, as to be moved, as though it were a reality. Such power has the soul over its own body, and such influence has it in turning and changing the quality of its garment; just as a man may be affected when clothed who

sticks to his clothing. It is the same kind of affection, too, with which we are beguiled through imaginations in sleep. But it makes a very great difference, whether the senses of the body are lulled to torpor, as in the case of sleepers, or disturbed from their inward structure, as in that of madmen, or distracted in some other mode, as in that of diviners or prophets; and so from one or other of these causes, the intention of the mind is forced by a kind of necessity upon those images which occur to it, either from memory, or by some other hidden force through certain spiritual commixtures of a similarly spiritual substance: or whether, as sometimes happens to people in health and awake, that the will occupied by thought turns itself away from the senses, and so forms the eye of the mind by various images of sensible things, as though those sensible things themselves were actually perceived. But these impressions of images not only take place when the will is directed upon such things by desiring them, but also when, in order to avoid and guard against them, the mind is carried away to look upon these very things so as to flee from them. And hence, not only desire, but fear, carries on both the sense to be informed by the sensible things themselves, and the eye of the mind by the images of those sensible things. Accordingly, the more vehement has been either fear or desire, the more distinctly is the eye informed, whether in the case of him who perceives by means of the body that which lies close to him in place, or in the case of him who thinks from the image of the body which is contained in the memory. What then a body in place is to the bodily sense, that the similitude of a body in memory is to the eye of the mind; and what the vision of one who looks at a thing is to that appearance of the body from which the sense is informed, that the vision of a thinker is to the image of the body established in the memory, from which the eye of the mind is informed; and what the intention of the will is towards a body seen and the vision to be combined with it, in order that a certain unity of three things may therein take place, although their nature is diverse, that the same intention of the will is towards combining the image of the body which is in the memory, and the vision of the thinker, that is, the form which

the eye of the mind has taken in returning to the memory, in order that here too a certain unity may take place of three things, not now distinguished by diversity of nature, but of one and the same substance; because this whole is within, and the whole is one mind.

CHAP. V.—*The trinity of the outer man, or of external vision, is not an image of God. The likeness of God is desired even in sins. In external vision the form of the corporeal thing is as it were the parent, vision the offspring; but the will that unites these intimates the Holy Spirit.*

8. But as, when the form and species of a body have perished, the will cannot recall to it the sense of perceiving; so, when the image which memory bears is blotted out by forgetfulness, the will will be unable to force back the eye of the mind by recollection, so as to be formed thereby. But because the mind has great power to imagine not only things forgotten, but also things that it never perceived, or experienced, either by increasing, or diminishing, or changing, or compounding, after its pleasure, those which have not dropped out of its remembrance, it often imagines things to be such as either it knows they are not, or does not know that they are. And in this case we have to take care, lest it either speak falsely that it may deceive, or hold an opinion so as to be deceived. And if it avoid these two evils, then imagined phantasms do not hinder it: just as sensible things experienced or retained by memory do not hinder it, if they are neither passionately sought for when pleasant, nor basely shunned when unpleasant. But when the will leaves better things, and greedily wallows in these, then it becomes unclean; and they are so thought of hurtfully, when they are present, and also more hurtfully when they are absent. And he therefore lives badly and degenerately who lives according to the trinity of the outer man; because it is the purpose of using things sensible and corporeal, that has begotten also that trinity, which although it imagines within, yet imagines things without. For no one could use those things even well, unless the images of things perceived by the senses were retained in the memory. And unless the will for the greatest part dwells in the higher and interior things, and unless that will itself, which is accommodated either to bodies without, or to the images of them within,

refers whatever it receives in them to a better and truer life, and rests in that end by gazing at which it judges that those things ought to be done; what else do we do, but that which the apostle prohibits us from doing, when he says, "Be not conformed to this world"?[1] And therefore that trinity is not an image of God: since it is produced in the mind itself through the bodily sense, from the lowest, that is, the corporeal creature, than which the mind is higher. Yet neither is it altogether dissimilar: for what is there that has not a likeness of God, in proportion to its kind and measure, seeing that God made all things very good,[2] and for no other reason except that He Himself is supremely good? In so far, therefore, as anything that is, is good, in so far plainly it has still some likeness of the supreme good, at however great a distance; and if a natural likeness, then certainly a right and well-ordered one; but if a faulty likeness, then certainly a debased and perverse one. For even souls in their very sins strive after nothing else but some kind of likeness of God, in a proud and preposterous, and, so to say, slavish liberty. So neither could our first parents have been persuaded to sin unless it had been said, "Ye shall be as gods."[3] No doubt everything in the creatures which is in any way like God, is not also to be called His image; but that alone than which He Himself alone is higher. For that only is in all points copied from Him, between which and Himself no nature is interposed.

9. Of that vision then, that is, of the form which is wrought in the sense of him who sees, the form of the bodily thing from which it is wrought, is, as it were, the parent. But it is not a true parent; whence neither is that a true offspring; for it is not altogether born therefrom, since something else is applied to the bodily thing in order that it may be formed from it, namely, the sense of him who sees. And for this reason, to love this, is to be estranged.[4] Therefore the will which unites both, viz. the quasi-parent and the quasi-child, is more spiritual than either of them. For that

[1] Rom. xii. 2. [2] Ecclus. xxxix. 16. [3] Gen. iii. 5.

[4] *Vid. Retract.* c. 15, where Augustine adds that it is possible to love the bodily species to the praise of the Creator, in which case there is no "estrangement."

bodily thing which is discerned, is not spiritual at all. But the vision which comes into existence in the sense, has something spiritual mingled with it, since it cannot come into existence without the soul. But it is not wholly spiritual; since that which is formed is a sense of the body. Therefore the will which unites both, is confessedly more spiritual, as I have said; and so it begins to intimate, as it were, the person of the Spirit in that trinity. But it belongs more to the sense that is formed, than to the bodily thing whence it is formed. For the sense and will of an animate being belongs to the soul, not to the stone or other bodily thing that is seen. It does not therefore proceed from that bodily thing as from a parent; yet neither does it proceed from that other as it were offspring, namely, the vision and form that is in the sense. For the will existed before the vision came to pass, which will applied the sense that was to be formed to the bodily thing that was to be discerned; but it was not yet satisfied. For how could that which was not yet seen satisfy? And satisfaction means a will that rests content. And, therefore, we can neither call the will the quasi-offspring of vision, since it existed before vision; nor the quasi-parent, since that vision was not formed and expressed from the will, but from the bodily thing that was seen.

CHAP. VI.—*Of what kind we are to reckon the rest and end of the will in vision.*

10. Perhaps we can rightly call vision the end and rest of the will, only with respect to this one object [that is, the bodily thing that is to be seen]. For it will not therefore will nothing else, because it sees something which it was willing. It is not therefore the will itself of man altogether, of which the end is nothing else than blessedness; but the will provisionally directed to this one object, which has as its end in seeing nothing but vision, whether it refer the thing seen to any other thing or not. For if it does not refer the vision to anything further, but willed only to see it, there can be no question made about showing that the end of the will is the vision; for it is manifest. But if it does refer it to anything further, then certainly it does will something else, and it will not be now a will to see; or if to see, not one to see the par-

ticular thing. Just as if any one wished to see the scar, that from thence he might learn that there had been a wound; or wished to see the window, that through the window he might see the passers-by: all these and other such acts of will have their own proper ends, which are referred to the end of that will, by which we will to live blessedly, and to attain to that life which is not referred to anything else, but suffices of itself to him who loves it. The will then to see, has as its end vision; and the will to see this particular thing, has as its end the vision of this particular thing. Therefore the will to see the scar, desires its own end, that is, the vision of the scar, and does not reach beyond it; for the will to prove that there had been a wound, is a distinct will, although dependent upon that, of which the end also is to prove that there had been a wound. And the will to see the window, has as its end the vision of the window; for that is another and further will which depends upon it, viz. to see the passers-by through the window, of which also the end is the vision of the passers-by. But all the several wills that are bound to each other, are at once right, if that one is good, to which all are referred; and if that is bad, then all are bad. And so the connected series of right wills is a sort of road which consists as it were of certain steps, whereby to ascend to blessedness; but the entanglement of depraved and distorted wills is a bond by which he will be bound who thus acts, so as to be cast into outer darkness.[1] Blessed therefore are they who in act and character sing the song of the steps;[2] and woe to those that draw sin, as it were a long rope.[3] And it is just the same to speak of the will being in repose, which we call its end, if it is still referred to something further, as if we should say that the foot is at rest in walking, when it is placed there, whence yet another foot may be planted in the direction of the man's steps. But if something so satisfies, that the will acquiesces in it with a certain delight; it is nevertheless not yet that to which the man ultimately tends; but this too is referred to something further, so as to be regarded not as the native country of a citizen, but as a place of refreshment, or even of stopping, for a traveller.

[1] Matt. xxii. 13. [2] Psalms cxxi. and following. [3] Isa. v. 18.

CHAP. VII.—*There is another trinity in the memory of him who thinks over again what he has seen.*

11. But yet again, take the case of another trinity, more inward indeed than that which is in things sensible, and in the senses, but which is yet conceived from thence; while now it is no longer the sense of the body that is informed from the body, but the eye of the mind that is informed from the memory, since the species of the body which we perceived from without has inhered in the memory itself. And that species, which is in the memory, we call the quasi-parent of that which is wrought in the phantasy of one who thinks. For it was in the memory also, before we thought it, just as the body was in place also before we perceived it, in order that vision might take place. But when it is thought, then from that form which the memory retains, there is copied in the eye of the mind of him who thinks, and by remembrance is formed, that species, which is the quasi-offspring of that which the memory retains. But neither is the one a true parent, nor the other a true offspring. For the sight of the mind which is formed from memory when we think anything by recollection, does not proceed from that species which we remember as seen; since we could not indeed have remembered those things, unless we had seen them; yet the eye of the mind, which is formed by the recollection, existed also before we saw the body that we remember; and therefore how much more before we committed it to memory? Although therefore the form which is wrought in the eye of the mind of him who remembers, is wrought from that form which is in the memory; yet the eye of the mind itself does not exist from thence, but existed before it. And it follows, that if the one is not a true parent, neither is the other a true offspring. But both that quasi-parent and that quasi-offspring insinuate something, whence the inner and truer things may appear more practically and more certainly.

12. Further, it is more difficult to discern clearly, whether the will which combines the vision to the memory is not either the parent or the offspring of some one of them; and the likeness and equality of the same nature and substance cause this difficulty of distinguishing. For it is not possible

to do in this case, as with the sense that is formed, which is easily discerned from the sensible body without, and again the will from both, on account of the difference of nature which is mutually in all three, and of which we have treated sufficiently above. For although this trinity, of which we at present speak, is introduced into the mind from without; yet it is transacted within, and there is no part of it without the nature of the mind itself. In what way, then, can it be demonstrated that the will is neither the quasi-parent, nor the quasi-offspring; either of the corporeal likeness which is contained in the memory, or of that which is copied thence in recollecting; when it so unites both in the act of thinking, as that they appear singly as one, and cannot be discerned except by reason? It is then first to be considered that there cannot be any will to remember, unless we retain in the recesses of the memory either the whole, or some part, of that thing which we wish to remember. For the very will to remember cannot arise in the case of a thing which we have forgotten altogether and absolutely; since we have already remembered that the thing which we wish to remember is, or has been, in our memory. For example, if I wish to remember what I supped on yesterday, either I have already remembered that I did sup, or if not yet this, at least I have remembered something about that time itself, if nothing else; at all events, I have remembered yesterday, and that part of yesterday in which people usually sup, and what supping is. For if I had not remembered anything at all of this kind, I could not wish to remember what I supped on yesterday. Whence we may perceive that the will of remembering proceeds, indeed, from those things which are retained in the memory, with the addition also of those which, by the act of discerning, are copied thence through recollection; that is, from the combination of something which we have remembered, and of the vision which was thence wrought, when we remembered, in the mind's eye of him who thinks. But the will itself which unites both requires also some other thing, which is, as it were, close at hand, and adjacent to him who remembers. There are, then, as many trinities of this kind as there are remembrances; because there is no one of them wherein there are not these three

things, viz. that which was stored up in the memory also before it was thought, and that which takes place in the thought when this is discerned, and the will that unites both, and from both and itself as a third, completes one single thing. Or is it rather that we so recognise some one trinity in this kind as that we are to speak generally, of whatever corporeal species lie hidden in the memory, as of a single unity, and again of the general vision of the mind which remembers and thinks such things, as of a single unity, to the combination of which two there is to be joined as a third the will that combines them, that this whole may be a certain unity made up from three?

CHAP. VIII.—*Different modes of thinking.*

But since the eye of the mind cannot look at all things together, in one glance, which the memory retains, these trinities of thought alternate in a series of withdrawals and successions, and so that trinity becomes most innumerably numerous; and yet not infinite, if it pass not beyond the number of things stored up in the memory. For, although we begin to reckon from the earliest perception which any one has of material things through any bodily sense, and even take in also those things which he has forgotten, yet the number would undoubtedly be certain and determined, although innumerable. For we not only call infinite things innumerable, but also those, which, although finite, exceed any one's power of reckoning.

13. But we can hence perceive a little more clearly that what the memory stores up and retains is a different thing from that which is thence copied in the thought of the man who remembers, although, when both are combined together, they appear to be one and the same; because we can only remember just as many species of bodies as we have actually perceived, and so great, and such as we have actually perceived; for the mind imbibes them into the memory from the bodily sense; whereas the things seen in thought, although drawn from those things which are in the memory, yet are multiplied and varied innumerably, and altogether without end. For I remember, no doubt, but one sun, because, according to the fact, I have seen but one; but if I please, I think of two, or three, or as many as I will; but the sight of my mind, when I think of many, is formed from the same memory

by which I remember one. And I remember it just as large as I saw it. For if I remember it as larger or smaller than I saw it, then I no longer remember what I saw, and so I do not remember it. But because I remember it, I remember it as large as I saw it; yet I think of it as greater or as less according to my will. And I remember it as I saw it; but I think of it as running its course as I will, and as standing still where I will, and as coming whence I will, and whither I will. For it is in my power to think of it as square, although I remember it as round; and again, of what colour I please, although I have never seen, and therefore do not remember, a green sun; and as the sun, so all other things. But owing to the corporeal and sensible nature of these forms of things, the mind falls into error when it imagines them to exist without, in the same mode in which it thinks them within, either when they have already ceased to exist without, but are still retained in the memory, or when in any other way also, that which we remember is formed in the mind, not by faithful recollection, but after the variations of thought.

14. Although it very often happens that we believe also a true narrative, told us by others, of things which the narrators have themselves perceived by their senses. And in this case, when we think the things narrated to us, as we hear them, the eye of the mind does not seem to be turned back to the memory, in order to bring up visions in our thoughts; for we do not think these things from our own recollection, but upon the narration of another; and that trinity does not here seem to come to its completion, which is made when the species lying hid in the memory, and the vision of the man that remembers, are combined by will as a third. For I do not think that which lay hid in my memory, but that which I hear, when anything is narrated to me. I am not speaking of the words themselves of the speaker, lest any one should think that I have gone off to that other trinity, which is transacted without, in sensible things, or in the senses; but I am thinking of those species of material things, which the narrator signifies to me by words and sounds; which species certainly I think of not by remembering, but by hearing. But if we consider the matter more carefully, even in this case, the limit

of the memory is not overstepped. For I could not even understand the narrator, if I did not remember generically the individual things of which he speaks, even although I then hear them for the first time as connected together in one tale. For he who, for instance, describes to me some mountain stripped of timber, and clothed with olive trees, describes it to me who remember the species both of mountains, and of timber, and of olive trees; and if I had forgotten these, I should not know at all of what he was speaking, and therefore could not think that description. And so it comes to pass, that every one who thinks things corporeal, whether he himself imagine anything, or hear, or read, either a narrative of things past, or a foretelling of things future, has recourse to his memory, and finds there the limit and measure of all the forms at which he gazes in his thought. For no one can think at all, either a colour or a form of body, which he never saw, or a sound which he never heard, or a flavour which he never tasted, or a scent which he never smelt, or any touch of a corporeal thing which he never felt. But if no one thinks anything corporeal except what he has perceived, because no one remembers anything corporeal except what he has perceived, then, as is the limit of perceiving in bodies, so is the limit of thinking in the memory. For the sense receives the species from that body which we perceive, and the memory from the sense; but the eye of the mind of the thinker, from the memory.

15. Further, as the will applies the sense to the body, so it applies the memory to the sense, and the eye of the mind of the thinker to the memory. But that which harmonizes those things and unites them, itself also disjoins and separates them, that is, the will. But it separates the bodily senses from the bodies that are to be perceived, by movement of the body, either to hinder our perceiving the thing, or that we may cease to perceive it: as when we avert our eyes from that which we are unwilling to see, or shut them; so, again, the ears from sounds, or the nostrils from smells. So also we turn away from tastes, either by shutting the mouth, or by casting the thing out of the mouth. In touch, also, we either remove the bodily thing, that we may not touch what we do not wish, or

if we were already touching it, we fling or push it away. So the will acts by movement of the body, lest the bodily sense should be joined to the sensible things. And it does this according to its power; for when it endures hardship in so doing, on account of the condition of slavish mortality, then torment is the result, in such wise that nothing remains to the will save endurance. But the will averts the memory from the sense; when, through its being intent on something else, it does not suffer things present to cleave to it. As any one may see, when often we do not seem to ourselves to have heard some one who was speaking to us, because we were thinking of something else. But this is a mistake; for we did hear, but we do not remember, because the words of the speaker presently slipped out of the perception of our ears, through the bidding of the will being diverted elsewhere, by which they are usually fixed in the memory. Therefore, we should say more accurately in such a case, we do not remember, than, we did not hear; for it happens even in reading, and to myself very frequently, that when I have read through a page or an epistle, I do not know what I have read, and I begin it again. For the purpose of the will being fixed on something else, the memory was not so applied to the bodily sense, as the sense itself was applied to the letters. So, too, any one who walks with the will intent on something else, does not know where he has got to; for if he had not seen, he would not have walked thither, or would have felt his way in walking with greater attention, especially if he was passing through a place he did not know; yet, because he walked easily, certainly he saw; but because the memory was not applied to the sense itself in the same way as the sense of the eyes was applied to the places through which he was passing, he could not remember at all even the last thing he saw. Now, to will to turn away the eye of the mind from that which is in the memory, is nothing else but not to think thereupon.

CHAP. IX.—*Species is produced by species in succession.*

16. In this arrangement, then, while we begin from the bodily species and arrive finally at the species which comes to be in the gaze of the thinker, we find four species born, as

it were, step by step one from the other, the second from the first, the third from the second, the fourth from the third: since from the species of the body which is perceived, there arises that which comes to be in the sense of the perceiver; and from this, that which comes to be in the memory; and from this, that which comes to be in the eye of the mind of the thinker. And the will, therefore, thrice combines as it were parent with offspring: first the species of the body with that to which it gives birth in the sense of the body; and that again itself with that which from it comes to be in the memory; and this also, thirdly, with that which is born from it in the gaze of the thinker's mind. But the intermediate combination which is the second, although it is nearer to it, is yet not so like the first as the third is. For there are two kinds of vision, the one of perception, the other of thinking. But in order that the vision of the thinker may come to be, there is wrought for the purpose in the memory from the vision of perception something like it, to which the eye of the mind may so turn itself in thinking, as the sight of the eyes turns itself in perceiving to the bodily object. I have, therefore, chosen to put forward two trinities in this kind: one when the vision of perception is formed from the bodily object, the other when the vision of a thinker is formed from the memory. But I have refrained from commending an intermediate one; because we do not commonly call it vision, when the form which comes to be in the sense of him who perceives, is entrusted to the memory. Yet in all cases the will does not appear, unless as the combiner as it were of parent and offspring; and so, proceed from whence it may, it can be called neither parent nor offspring.

CHAP. X.—*The imagination also adds even to things we have not seen, those things which we have seen elsewhere.*

17. But if we do not remember except what we have perceived, nor think except what we remember; why do we commonly think things that are false, when certainly we do not remember falsely those things which we have perceived; unless it be because that will, which I have already taken pains to show as much as I can to be the uniter and the separater of things of this kind, leads the sight of the thinker, that is to be formed, after its own will and pleasure, through the hidden

stores of the memory; and, in order to think those things which we do not remember, impels it to take one thing from hence, and another from thence, from those which we do remember; and these things combining into one vision make something, which is therefore called false, because it either does not exist without in the nature of corporeal things, or does not seem copied from the memory, in that we do not remember that we ever perceived such a thing. For who ever saw a black swan? And therefore no one remembers a black swan; yet who is there that cannot think it? For it is easy to apply to that shape which we have come to know by seeing it, a black colour, which we have not the less seen in other bodies; and because we have perceived both, we remember both. Neither do I remember a bird with four feet, because I never saw one; but I contemplate such a phantasy very easily, by adding to some winged shape such as I have seen, two other feet, such as I have likewise seen.[1] And therefore, in thinking conjointly, what we remember to have perceived singly, we seem not to think that which we remember; while we really do this under the rule of the memory, whence we take everything which we join together after our own pleasure in manifold and diverse ways. For we do not think even the very magnitudes of bodies, which magnitudes we never saw, without help of the memory; for the measure of space to which our gaze commonly reaches through the magnitude of the world, is the measure also to which we enlarge the bulk of bodies; whatever they may be, when we think them as great as we can. And reason, indeed, proceeds still beyond, but phantasy does not follow her; as when reason announces the infinity of number also, which no vision of him who thinks according to corporeal things, can apprehend. The same reason also teaches that the most minute atoms are infinitely divisible; yet when we have come to those slight and minute particles which we remember to have seen, then we can no longer behold phantasms more slender and more minute, although reason does not cease to continue to divide them. So we think no corporeal things, except either those we remember, or from those things which we remember.

[1] *Vid. Retract.* ii. 15. 2.

CHAP. XI.—*Number, weight, measure.*

18. But because those things which are impressed on the memory singly, can be thought according to number, measure seems to belong to the memory, but number to the vision; because, although the multiplicity of such visions is innumerable, yet a limit not to be transgressed is prescribed for each in the memory. Therefore, measure appears in the memory, number in the vision of things: as there is some measure in visible bodies themselves, to which measure the sense of those who see is most numerously adjusted, and from one visible object is formed the sight of many beholders, so that even a single person sees commonly a single thing under a double appearance, on account of the number of his two eyes, as we have laid down above. Therefore there is some measure in those things whence visions are copied, but in the visions themselves there is number. But the will which unites and regulates these things, and combines them into a certain unity, and does not quietly rest its desire of perceiving or of thinking, except in those things from whence the visions are formed, resembles weight. And therefore I would just notice by way of foretaste these three things, measure, number, weight, which are to be perceived in all other things also. In the meantime, I have now shown as much as I can, and to whom I can, that the will is the uniter of the visible thing and of the vision, as it were, of parent and of offspring, whether in perceiving or in thinking, and that it cannot be called either parent or offspring. Wherefore time admonishes us to seek for this same trinity in the inner man, and to strive to pass inwards from that animal and carnal and (as he is called) outward man, of whom I have so long spoken. And here we hope to be able to find an image of God according to the Trinity, He Himself helping our efforts, who as things themselves show, and as Holy Scripture also witnesses, has regulated all things in measure, and number, and weight.[1]

[1] Wisd. xi. 21.

BOOK TWELFTH.

COMMENCING WITH A DISTINCTION BETWEEN WISDOM AND KNOWLEDGE, POINTS OUT A KIND OF TRINITY, OF A PECULIAR SORT, IN THAT WHICH IS PROPERLY CALLED KNOWLEDGE, AND WHICH IS THE LOWER OF THE TWO; AND THIS TRINITY, ALTHOUGH IT CERTAINLY PERTAINS TO THE INNER MAN, IS STILL NOT YET TO BE CALLED OR THOUGHT AN IMAGE OF GOD.

CHAP. I.—*Of what kind are the outer and the inner man.*

1. COME now, and let us see where lies, as it were, the boundary line between the outer and inner man. For whatever we have in the mind common with the beasts, thus much is rightly said to belong to the outer man. For the outer man is not to be considered to be the body only, but with the addition also of a certain peculiar life of the body, whence the structure of the body derives its vigour, and all the senses with which he is equipped for the perception of outward things; and when the images of these outward things already perceived, that have been fixed in the memory, are seen again by recollection, it is still a matter pertaining to the outer man. And in all these things we do not differ from the beasts, except that in shape of body we are not prone, but upright. And we are admonished through this, by Him who made us, not to be like the beasts in that which is our better part—that is, the mind—while we differ from them by the uprightness of the body. Not that we are to throw our mind into those bodily things which are exalted; for to seek rest for the will, even in such things, is to prostrate the mind. But as the body is naturally raised upright to those bodily things which are the most elevated, that is, to things celestial; so the mind, which is a spiritual substance, must be raised upright to those things which are most elevated in spiritual things, not by the elation of pride, but by the dutifulness of righteousness.

CHAP. II.—*Man alone of animate creatures perceives the eternal reasons of things pertaining to the body.*

2. And the beasts, too, are able both to perceive things

corporeal from without, through the senses of the body, and to fix them in the memory, and remember them, and in them to seek after things suitable, and shun things inconvenient. But to note these things, and to retain them not only as caught up naturally but also as deliberately committed to memory, and to imprint them again by recollection and thought when now just slipping away into forgetfulness; in order that as thought is formed from that which the memory contains, so also the contents themselves of the memory may be fixed firmly by thought: to combine again imaginary objects of sight, by taking this or that of what the memory remembers, and, as it were, tacking them to one another: to examine after what manner it is that in this kind things like the true are to be discerned from the true, and this not in things spiritual, but in corporeal things themselves;—these and the like, although transacted in things sensible, and conversant with them, and with those which the mind has drawn thence through the senses of the body, yet, as they are not devoid of reason, so are not common to men and beasts. But it is the part of the higher reason to judge of these corporeal things according to incorporeal and eternal reasons; which, unless they were above the human mind, would certainly not be unchangeable; and yet, unless something of our own were subjoined to them, we should not be able to employ them as our measures by which to judge of corporeal things. But we judge of corporeal things from the rule of dimensions and figures, which the mind knows to remain unchangeably.

CHAP. III.—*The higher reason which belongs to contemplation, and the lower which belongs to action, are in one mind.*

3. But that of our own which thus has to do with the handling of corporeal and temporal things, is indeed rational, in that it is not common to us with the beasts; but it is drawn, as it were, out of that rational substance of our mind, by which we depend upon and cleave to the intelligible and unchangeable truth, and is deputed to handle and direct the inferior things. For as among all the beasts there was not found for the man a help like unto him, unless one were taken from himself, and formed to be his consort: so for that mind, by which we consult the supernal and inward truth,

there is no like help for such employment as man's nature requires among things corporeal, out of those parts of the soul which we have in common with the beasts. And so a certain part of our reason, not separated so as to sever unity, but, as it were, diverted so as to be a help to fellowship, is parted off for the performing of its proper work. And as the twain is one flesh in the case of male and female, so in the mind one nature embraces our intellect and action, or our counsel and performance, or our reason and rational appetite, or whatever other more significant terms there may be by which to express them; so that, as it was said of the former, "And they two shall be in one flesh,"[1] it may be said of these, they two are in one mind.

CHAP. IV.—*The trinity and the image of God is in that part of the mind alone which belongs to the contemplation of eternal things.*

4. When, therefore, we discuss the nature of the human mind, we discuss a single subject, and do not double it into those two which I have mentioned, except in respect to its functions. Therefore, when we seek the trinity in the mind, we seek it in the whole mind, without separating the action of the reason in things temporal from the contemplation of things eternal, so as to have further to seek some third thing, by which a trinity may be completed. But this trinity must needs be so discovered in the whole nature of the mind, as that even if action upon temporal things were to be withdrawn, for which work that help is necessary, with a view to which some part of the mind is diverted in order to deal with these inferior things, yet a trinity would still be found in the one mind that is no where parted off; and that when this distribution has been already made, not only a trinity may be found, but also an image of God, in that alone which belongs to the contemplation of eternal things; while in that other which is diverted from it in the dealing with temporal things, although there may be a trinity, yet there cannot be found an image of God.

CHAP. V.—*The opinion which devises an image of the Trinity in the marriage of male and female, and in their offspring.*

5. Accordingly they do not seem to me to advance a pro-

[1] Gen. ii. 24.

bable opinion, who lay it down that a trinity of the image of God in three persons, so far as regards human nature, can so be discovered as to be completed in the marriage of male and female and in their offspring; in that the man himself, as it were, indicates the person of the Father, but that which has so proceeded from him as to be born, that of the Son; and so the third person as of the Spirit, is, they say, the woman, who has so proceeded from the man as not herself to be either son or daughter,[1] although it was by her conception that the offspring was born. For the Lord hath said of the Holy Spirit that He proceedeth from the Father,[2] and yet He is not a son. In this erroneous opinion, then, the only point probably alleged, and indeed sufficiently shown according to the faith of Holy Scripture, is this,—in the account of the original creation of the woman,—that what so comes into existence from some person as to make another person, cannot in every case be called a son; since the person of the woman came into existence from the person of the man, and yet she is not called his daughter. All the rest of this opinion is in truth so absurd, nay indeed so false, that it is most easy to refute it. For I pass over such a thing, as to think the Holy Spirit to be the mother of the Son of God, and the wife of the Father; since perhaps it may be answered that these things offend us in carnal things, because we think of bodily conceptions and births. Although these very things themselves are most chastely thought of by the pure, to whom all things are pure; but to the defiled and unbelieving, of whom both the mind and conscience are polluted, nothing is pure;[3] so that even Christ, born of a virgin according to the flesh, is a stumbling-block to some of them. But yet in the case of those supreme spiritual things, after the likeness of which those kinds of the inferior creature also are made although most remotely, and where there is nothing that can be injured and nothing corruptible, nothing born in time, nothing formed from that which is formless, or whatever like expressions there may be; yet they ought not to disturb the sober prudence of any one, lest in avoiding empty disgust he run into pernicious error. Let him accustom himself so to find in corporeal things the traces of

[1] Gen. ii. 22. [2] John xv. 26. [3] Tit. i. 15.

things spiritual, that when he begins to ascend upwards from thence, under the guidance of reason, in order to attain to the unchangeable truth itself through which these things were made, he may not draw with himself to things above what he despises in things below. For no one ever blushed to choose for himself wisdom as a wife, because the name of wife puts into a man's thoughts the corruptible connection which consists in begetting children; or because in truth wisdom itself is a woman in sex, since it is expressed in both Greek and Latin tongues by a word of the feminine gender.

CHAP. VI.—*Why this opinion is to be rejected.*

6. We do not therefore reject this opinion, because we fear to think of that holy and inviolable and unchangeable charity, as the spouse of God the Father, existing as it does from Him, but not as an offspring in order to beget the Word by which all things are made; but because divine Scripture evidently shows it to be false. For God said, "Let us make man in our image, after our likeness;" and a little after it is said, "So God created man in the image of God."[1] Certainly, in that it is of the plural number, the word "our" would not be rightly used if man were made in the image of one person, whether of the Father, or of the Son, or of the Holy Spirit; but because he was made in the image of the Trinity, on that account it is said, "After our image." But again, lest we should think that three Gods were to be believed in the Trinity, whereas the same Trinity is one God, "So God created man," he says, "in the image of God," as though instead of saying, "In His own image."

7. For such expressions are customary in the Scriptures; and yet some persons, while maintaining the Catholic faith, do not carefully attend to them, in such wise that they think the words, "God made in the image of God," to mean the Father made after the image of the Son; and they thus desire to assert that the Son also is called God in the divine Scriptures, as if there were not other most true and clear proofs wherein the Son is called not only God, but also the true God. For whilst they aim at explaining another difficulty in this

[1] Gen. i. 26, 27.

text, they become so entangled that they cannot extricate themselves. For if the Father made man after the image of the Son; so that he is not the image of the Father, but of the Son, then the Son is unlike the Father. But if a pious faith teaches us, as it does, that the Son is like the Father after an equality of essence, then that which is made in the likeness of the Son must needs also be made in the likeness of the Father. Further, if the Father made man not in His own image, but in the image of His Son, why does He not say, "Let us make man after Thy image and likeness," whereas He does say, "our;" unless it be because the image of the Trinity was made in man, that in this way man should be the image of the one true God, because the Trinity itself is the one true God? Such expressions are innumerable in the Scriptures, but it will suffice to have produced these. It is so said in the Psalms, "Salvation belongeth unto the Lord; Thy blessing is upon Thy people;"[1] as if the words were spoken to some one else, not to Him of whom it had been said, "Salvation belongeth unto the Lord." And again, "For by Thee," he says, "I shall be delivered from temptation, and by hoping in my God I shall leap over the wall;"[2] as if he said to some one else, "By Thee I shall be delivered from temptation." And again, "In the heart of the king's enemies; whereby the people fall under Thee;"[3] as if he were to say, in the heart of Thy enemies. For he had said to that King, that is, to our Lord Jesus Christ, "The people fall under Thee," whom he intended by the word King, when he said, "In the heart of the king's enemies." Things of this kind are found more rarely in the New Testament. But yet the apostle says to the Romans, "Concerning His Son who was made to Him of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead of Jesus Christ our Lord;"[4] as though he were speaking above of some one else. For what is meant by the Son of God declared by the resurrection of the dead of Jesus Christ, except of the same Jesus Christ who was declared to be Son of God with power? And as then in this passage, when we are told, "the Son of God with power of Jesus

[1] Ps. iii. 8. [2] Ps. xviii. 29. [3] Ps. xlv. 5. [4] Rom. i. 3, 4.

Christ," or "the Son of God according to the spirit of holiness of Jesus Christ," or "the Son of God by the resurrection of the dead of Jesus Christ," whereas it might have been expressed in the ordinary way, In His own power, or according to the spirit of His own holiness, or by the resurrection of His dead, or of their dead; as, I say, we are not compelled to understand another person, but one and the same, that is, the person of the Son of God our Lord Jesus Christ; so, when we are told that "God made man in the image of God," although it might have been more usual to say, after His own image, yet we are not compelled to understand any other person in the Trinity, but the one and self-same Trinity itself, who is one God, and after whose image man is made.

8. And since the case stands thus, if we are to accept the same image of the Trinity, as not in one, but in three human beings, father and mother and son, then the man was not made after the image of God before a wife was made for him, and before they procreated a son; because there was not yet a trinity. Will any one say there was already a trinity, because, although not yet in their proper form, yet in their original nature, both the woman was already in the side of the man, and the son in the loins of his father? Why then, when Scripture had said, "God made man after the image of God," did it go on to say, "God created him; male and female created He them: and God blessed them"?[1] (Or if it is to be so divided, "And God created man," so that thereupon is to be added, "in the image of God created He him," and then subjoined in the third place, "male and female created He them;" for some have feared to say, He made him male and female, lest something monstrous, as it were, should be understood, as are those whom they call hermaphrodites, although even so both might be understood not falsely in the singular number, on account of that which is said, "Two in one flesh.") Why then, as I began by saying, in the nature of man made after the image of God, does Scripture specify nothing except male and female? Certainly, in order to complete the image of the Trinity, it ought to have added also son, although still placed in the loins of his father,

[1] Gen. i. 27, 28.

as the woman was in his side. Or was it perhaps that the woman also had been already made, and that Scripture had combined in a short and comprehensive statement, that of which it was going to explain afterwards more carefully, how it was done; and that therefore a son could not be mentioned, because no son was yet born? As if the Holy Spirit could not have comprehended this, too, in that brief statement, while about to narrate the birth of the son afterwards in its own place; as it narrated afterwards in its own place, that the woman was taken from the side of the man,[1] and yet has not omitted here to name her.

CHAP. VII.—*How man is the image of God. Whether the woman is not also the image of God. How the saying of the apostle, that the man is the image of God, but the woman is the glory of the man, is to be understood figuratively and mystically.*

9. We ought not therefore so to understand that man is made in the image of the supreme Trinity, that is, in the image of God, as that the same image should be understood to be in three human beings; especially when the apostle says that the man is the image of God, and on that account removes the covering from his head, which he warns the woman to use, speaking thus: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man." What then shall we say to this? If the woman fills up the image of the trinity after the measure of her own person, why is the man still called that image after she has been taken out of his side? Or if even one person of a human being out of three can be called the image of God, as each person also is God in the supreme Trinity itself, why is the woman also not the image of God? For she is instructed for this very reason to cover her head, which he is forbidden to do because he is the image of God.[2]

10. But we must notice how that which the apostle says, that not the woman but the man is the image of God, is not contrary to that which is written in Genesis, "God created man: in the image of God created He him; male and female created He them: and He blessed them." For this text says that human nature itself, which is complete in both sexes,

[1] Gen. ii. 24, 22. [2] 1 Cor. xi. 7, 5.

was made in the image of God; and it does not separate the woman from the image of God which it signifies. For after saying that God made man in the image of God, "He created him," it says, "male and female," or at any rate, stopping the words otherwise, "male and female created He them." How then did the apostle tell us that the man is the image of God, and therefore he is forbidden to cover his head; but that the woman is not so, and therefore is commanded to cover hers? Unless, forsooth, according to that which I have said already, when I was treating of the nature of the human mind, that the woman together with her own husband is the image of God, so that that whole substance may be one image; but when she is referred separately to her quality of help-meet, which regards the woman herself alone, then she is not the image of God; but as regards the man alone, he is the image of God as fully and completely as when the woman too is joined with him in one. As we said of the nature of the human mind, that both in the case when as a whole it contemplates the truth it is the image of God; and in the case when anything is divided from it, and diverted in purpose to the dealing with temporal things; nevertheless on that side on which it beholds and consults truth, here also it is the image of God, but on that side whereby it is directed to the dealing with the lower things, it is not the image of God. And since it is so much the more formed after the image of God, the more it has extended itself to that which is eternal, and is on that account not to be restrained, so as to withhold and refrain itself from thence; therefore the man ought not to cover his head. But because too great a progression towards inferior things is dangerous to that rational dealing, that is conversant with things corporeal and temporal; this ought to have power on its head, which the covering indicates, by which it is signified that it ought to be restrained. For a holy and pious meaning is pleasing to the holy angels. For God sees not after the way of time, neither does anything new take place in His vision and knowledge, when anything is done in time and transitorily, after the way in which such things affect the senses, whether the carnal senses of animals and men, or even the heavenly senses of the angels.

11. For that the Apostle Paul, when speaking outwardly of the sex of male and female, figured the mystery of some more hidden truth, may be understood from this, that when he says in another place that she is a widow indeed who is desolate, without children and nephews, and yet that she ought to trust in God, and to continue in prayers night and day,[1] he here indicates, that the woman having been brought into the transgression by being deceived, is brought to salvation by childbearing; and then he has added, "If they continue in faith, and charity, and holiness, with sobriety."[2] As if it could possibly hurt a good widow, if either she had not sons, or if those whom she had did not choose to continue in good works. But because those things which are called good works are, as it were, the sons of our life, according to that sense of life in which it answers to the question, What is a man's life? that is, How does he act in these temporal things? which life the Greeks do not call ζωή, but βίος; and because these good works are chiefly performed in the way of offices of mercy, while works of mercy are of no profit, either to Pagans, or to Jews who do not believe in Christ, or to any heretics or schismatics whatsoever in whom faith and charity and sober holiness are not found: what the apostle meant to signify is plain, and in so far figuratively and mystically, because he was speaking of covering the head of the woman, which will remain mere empty words, unless referred to some hidden sacrament.

12. For, as not only most true reason but also the authority of the apostle himself declares, man was not made in the image of God according to the shape of his body, but according to his rational mind. For the thought is a debased and empty one, which holds God to be circumscribed and limited by the lineaments of bodily members. But further, does not the same blessed apostle say, "Be renewed in the spirit of your mind, and put on the new man, which is created after God;"[3] and in another place more clearly, "Putting off the old man," he says, "with his deeds; put on the new man, which is renewed to the knowledge of God after the image of Him that created him"?[4] If, then, we are renewed in the spirit of our mind,

[1] 1 Tim. v. 5. [2] 1 Tim. ii. 15. [3] Eph. iv. 23, 24. [4] Col. iii. 9, 10.

and he is the new man who is renewed to the knowledge of God after the image of Him that created him; no one can doubt, that man was made after the image of Him that created him, not according to the body, nor indiscriminately according to any part of the mind, but according to the rational mind, wherein the knowledge of God can exist. And it is according to this renewal, also, that we are made sons of God by the baptism of Christ; and putting on the new man, certainly put on Christ through faith. Who is there, then, who will hold women to be alien from this fellowship, whereas they are fellow-heirs of grace with us; and whereas in another place the same apostle says, "For ye are all the children of God by faith in Christ Jesus; for as many as have been baptized into Christ have put on Christ: there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus"?[1] Pray, have faithful women then lost their bodily sex? But because they are there renewed after the image of God, where there is no sex; man is there made after the image of God, where there is no sex, that is, in the spirit of his mind. Why, then, is the man on that account not bound to cover his head, because he is the image and glory of God, while the woman is bound to do so, because she is the glory of the man; as though the woman were not renewed in the spirit of her mind, which spirit is renewed to the knowledge of God after the image of Him who created him? But because she differs from the man in bodily sex, it was possible rightly to figure under her bodily covering that part of the reason which is diverted to the government of temporal things; so that the image of God may not remain, except on that side of the mind of man on which it cleaves to the beholding or the consulting of the eternal reasons of things; and this, it is clear, not men only, but also women have.

CHAP. VIII.—*Turning aside from the image of God.*

13. A common nature, therefore, is recognised in their minds, but in their bodies a division of that one mind itself is figured. As we ascend, then, by certain steps of thought within, along the succession of the parts of the mind, there

[1] Gal. iii. 26-28.

where something first meets us, which is not common to ourselves with the beasts, reason begins, so that here the inner man can now be recognised. And if this inner man himself, through that reason to which the administering of things temporal has been delegated, slips on too far by over-much progress into outward things, that which is his head moreover consenting, that is, the (so to call it) masculine part which presides in the watch-tower of counsel not restraining or bridling it: then he waxeth old because of all his enemies,[1] viz. the demons with their prince the devil, who are envious of virtue; and that vision of eternal things is withdrawn also from the head himself, eating with his spouse that which was forbidden, so that the light of his eyes is gone from him;[2] and so both being naked from that enlightenment of truth, and with the eyes of their conscience opened to behold how they were left shameful and unseemly, like the leaves of sweet fruits, but without the fruits themselves, they so weave together good words without the fruit of good works, as while living wickedly to cover over their disgrace as it were by speaking well.[3]

CHAP. IX.—*The same argument is continued.*

14. For the soul loving its own power, slips onwards from the whole which is common, to a part, which belongs especially to itself. And that apostatizing pride, which is called "the beginning of sin,"[4] whereas it might have been most excellently governed by the laws of God, if it had followed Him as its ruler in the universal creature, by seeking something more than the whole, and struggling to govern this by a law of its own, is thrust on, since nothing is more than the whole, into caring for a part; and thus by lusting after something more, is made less; whence also covetousness is called "the root of all evil."[5] And it administers that whole, wherein it strives to do something of its own against the laws by which the whole is governed, by its own body, which it possesses only in part; and so being delighted by corporeal forms and motions, because it has not the things themselves within itself, and because it is wrapped up in their

[1] Ps. vi. 7. [2] Ps. xxxviii. 10. [3] Gen. iii. 4.
[4] Ecclus. x. 15. [5] 1 Tim. vi. 10.

images, which it has fixed in the memory, and is foully polluted by fornication of the phantasy, while it refers all its functions to those ends, for which it curiously seeks corporeal and temporal things through the senses of the body, either it affects with swelling arrogance to be more excellent than other souls that are given up to the corporeal senses, or it is plunged into a foul whirlpool of carnal pleasure.

CHAP. X.—*The lowest degradation is reached by degrees.*

15. When the soul then consults either for itself or for others with a good will towards perceiving the inner and higher things, such as are possessed in a chaste embrace, without any narrowness or envy, not individually, but in common by all who love such things; then even if it be deceived in anything, through ignorance of things temporal (for its action in this case is a temporal one), and if it does not hold fast to that mode of acting which it ought, the temptation is but one common to man. And it is a great thing so to pass through this life, on which we travel, as it were, like a road on our return home, that no temptation may take us, but what is common to man.[1] For this is a sin without the body, and must not be reckoned fornication, and on that account is very easily pardoned. But when the soul does anything in order to attain those things which are perceived through the body, through lust of proving or of surpassing or of handling them, in order that it may place in them its final good, then whatever it does, it does wickedly, and commits fornication, sinning against its own body:[2] and while snatching from within the deceitful images of corporeal things, and combining them by vain thought, so that nothing seems to it to be divine, unless it be of such a kind as this; by selfish greediness it is made fruitful in errors, and by selfish prodigality it is emptied of strength. Yet it would not leap on at once from the commencement to such shameless and miserable fornication, but, as it is written, "He that contemneth small things, shall fall by little and little."[3]

CHAP. XI.—*The image of the beast in man.*

16. For as a snake does not creep on with open steps, but

[1] 1 Cor. x. 13. [2] 1 Cor. vi. 18. [3] Ecclus. xix. 1.

by the very minutest efforts to advance of its several scales; so the slippery motion of falling away [from what is good] takes possession of the negligent only gradually, and beginning from a perverse desire for the likeness of God, arrives in the end at the likeness of beasts. Hence it is that being naked of their first garment, they earned by mortality coats of skins.[1] For the true honour of man is the image and likeness of God, which is not preserved except it be in relation to Him by whom it is impressed. The less therefore that one loves what is one's own, the more one cleaves to God. But through the desire of making trial of his own power, man by his own bidding falls down to himself as to a sort of intermediate grade. And so, while he wishes to be as God is, under no one, he is thrust on, even from his own middle grade, by way of punishment, to that which is lowest, that is, to those things in which beasts delight: and thus, while his honour is the likeness of God, but his dishonour is the likeness of the beast, "Man being in honour abideth not: he is compared to the beasts that are foolish, and is made like to them."[2] By what path, then, could he pass so great a distance from the highest to the lowest, except through his own intermediate grade? For when he neglects the love of wisdom, which remains always after the same fashion, and lusts after knowledge by experiment upon things temporal and mutable, that knowledge puffeth up, it does not edify:[3] so the mind is overweighed and thrust out, as it were, by its own weight from blessedness; and learns by its own punishment, through that trial of its own intermediateness, what the difference is between the good it has abandoned and the bad to which it has committed itself; and having thrown away and destroyed its strength, it cannot return, unless by the grace of its Maker calling it to repentance, and forgiving its sins. For who will deliver the unhappy soul from the body of this death, unless the grace of God through Jesus Christ our Lord?[4] Of which grace we will discourse in its place, so far as He Himself enables us.

CHAP. XII.—*There is a kind of hidden wedlock in the inner man. Unlawful pleasures of the thoughts.*

17. Let us now complete, so far as the Lord helps us, the

[1] Gen. iii. 21. [2] Ps. xlix. 12. [3] 1 Cor. viii. 1. [4] Rom. vii. 24, 25.

discussion which we have undertaken, respecting that part of reason to which knowledge belongs, that is, the cognizance of things temporal and changeable, which is necessary for managing the affairs of this life. For as in the case of that visible wedlock of the two human beings who were made first, the serpent did not eat of the forbidden tree, but only persuaded them to eat of it; and the woman did not eat alone, but gave to her husband, and they eat together; although she alone spoke with the serpent, and she alone was led away by him:[1] so also in the case of that hidden and secret kind of wedlock, which is transacted and discerned in a single human being, the carnal, or as I may say, since it is directed to the senses of the body, the sensuous movement of the soul, which is common to us with beasts, is shut off from the reason of wisdom. For certainly bodily things are perceived by the sense of the body; but spiritual things, which are eternal and unchangeable, are understood by the reason of wisdom. But the reason of knowledge has appetite very near to it: seeing that what is called the science or knowledge of actions, reasons of the bodily things themselves, which are perceived by the bodily sense; if well, in order that it may refer that knowledge to the end of the chief good; but if ill, in order that it may enjoy them as being such good things as those wherein it reposes with a false blessedness. Whenever, then, that carnal or animal sense introduces into this purpose of the mind, which is conversant in things temporal and corporeal, with a view to the offices of a man's actions, by the living force of reason, some inducement to enjoy itself, that is, to enjoy itself as if it were some private good of its own, not as the public and common, which is the unchangeable, good; then, as it were, the serpent discourses with the woman. And to consent to this allurement, is to eat of the forbidden tree. But if that consent is satisfied by the pleasure of thought alone, but the members are so restrained by the authority of higher counsel that they are not yielded as instruments of unrighteousness unto sin;[2] this, I think, is to be considered as if the woman alone should have eaten the forbidden food. But if, in this consent to use wickedly the things which are

[1] Gen. iii. 1-6.

[2] Rom. vi. 13.

perceived through the senses of the body, any sin at all is so determined upon, that if there is the power, it is also fulfilled by the body; then that woman must be understood to have given the unlawful food to her husband with her, to be eaten together. For it is not possible for the mind to determine, that a sin is not only to be thought of with pleasure, but also effectually committed, unless also that intention of the mind yields, and serves the bad action, with which rests the chief power of applying the members to an outward act, or of restraining them from one.

18. And yet, certainly, when the mind is pleased in thought alone with unlawful things, while not indeed determining that they are to be done, but yet holding and pondering gladly things which ought to have been rejected the very moment they touched the mind, it cannot be denied to be a sin, but far less than if it were also determined to accomplish it in outward act. And therefore pardon must be sought for such thoughts too, and the breast must be smitten, and it must be said, "Forgive us our debts;" and what follows must be done, and must be joined in our prayer, "As we also forgive our debtors."[1] For it is not as it was with those two first human beings, of which each one bare his own person; and so, if the woman alone had eaten the forbidden food, she certainly alone would have been smitten with the punishment of death: it cannot, I say, be so said also in the case of a single human being now, that if the thought, remaining alone, be gladly fed with unlawful pleasures, from which it ought to turn away directly, while yet there is no determination that the bad actions are to be done, but only that they are retained with pleasure in remembrance, the woman as it were can be condemned without the man. Far be it from us to believe this. For here is one person, one human being, and he as a whole will be condemned, unless those things which, as lacking the will to do, and yet having the will to please the mind with them, are perceived to be sins of thought alone, are pardoned through the grace of the Mediator.

19. This reasoning, then, whereby we have sought in the mind of each several human being a certain rational wedlock

[1] Matt. vi. 12.

of contemplation and action, with functions distributed through each severally, yet with the unity of the mind preserved in both; saving meanwhile the truth of that history, which divine testimony hands down respecting the first two human beings, that is, the man and his wife, from whom the human species is propagated;—this reasoning, I say, must be listened to only thus far, that the apostle may be understood to have intended to signify something to be sought in one individual man, by assigning the image of God to the man only, and not also to the woman, although in the merely different sex of two human beings.

CHAP. XIII.—*The opinion of those who have thought that the mind was signified by the man, the bodily sense by the woman.*

20. Nor does it escape me, that some who before us were eminent defenders of the Catholic faith and expounders of the word of God, while they looked for these two things in one human being, whose entire soul they perceived to be a sort of excellent paradise, asserted that the man was the mind, but that the woman was the bodily sense. And according to this distribution, by which the man is assumed to be the mind, but the woman the bodily sense, all things seem aptly to agree together if they are handled with due attention: unless that it is written, that in all the beasts and flying things there was not found for man an helpmate like to himself; and then the woman was made out of his side.[1] And on this account I, for my part, have not thought that the bodily sense should be taken for the woman, which we see to be common to ourselves and to the beasts; but I have desired to find something which the beasts had not; and I have rather thought the bodily sense should be understood to be the serpent, whom we read to have been more subtle than all beasts of the field.[2] For in those natural good things which we see are common to ourselves and to the irrational animals, the sense excels by a kind of living power; not the sense of which it is written in the epistle addressed to the Hebrews, where we read, that "strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil;"[3] for these "senses" belong to the rational

[1] Gen. ii. 20-22. [2] Gen. iii. 1. [3] Heb. v. 14.

nature and pertain to the understanding; but that sense which is divided into five parts in the body, through which corporeal species and motion is perceived not only by ourselves, but also by the beasts.

21. But whether that the apostle calls the man the image and glory of God, but the woman the glory of the man,[1] is to be received in this, or that, or in any other way; yet it is clear, that when we live according to God, our mind which is intent on the invisible things of Him ought to be fashioned with proficiency from His eternity, truth, charity; but that something of our own reasonable purpose, that is, of the same mind, must be directed to the using of changeable and corporeal things, without which this life does not go on; not that we may be conformed to this world,[2] by placing our end in such good things, and by forcing aside the desire of blessedness towards them, but that whatever we do rationally in the using of temporal things, we may do it with the contemplation of attaining eternal things, passing through the former, but cleaving to the latter.

CHAP. XIV.—*What is the difference between wisdom and knowledge. The worship of God is the love of Him. How the intellectual cognizance of eternal things comes to pass through wisdom.*

For knowledge also has its own good measure, if that in it which puffs up, or is wont to puff up, is conquered by love of eternal things, which does not puff up, but, as we know, edifieth.[3] Certainly without knowledge the virtues themselves, by which one lives rightly, cannot be possessed, by which this miserable life may be so governed, that we may attain to that eternal life which is truly blessed.

22. Yet action, by which we use temporal things well, differs from contemplation of eternal things; and the latter is reckoned to wisdom, the former to knowledge. For although that which is wisdom can also be called knowledge, as the apostle too speaks, where he says, "Now I know in part, but then shall I know even as also I am known;"[4] when doubtless he meant his words to be understood of the knowledge of the contemplation of God, which will be the highest reward of the saints; yet where he says, "For to one is given by the

[1] 1 Cor. xi. 7. [2] Rom. xii. 2. [3] 1 Cor. viii. 1. [4] 1 Cor. xiii. 12.

Spirit the word of wisdom, to another the word of knowledge by the same Spirit,"[1] certainly he distinguishes without doubt these two things, although he does not there explain the difference, nor in what way one may be discerned from the other. But having examined a great number of passages from the Holy Scriptures, I find it written in the Book of Job, that holy man being the speaker, "Behold, piety, that is wisdom; but to depart from evil is knowledge."[2] In thus distinguishing, it must be understood that wisdom belongs to contemplation, knowledge to action. For in this place he meant by piety the worship of God, which in Greek is called *θεοσέβεια*. For the sentence in the Greek MSS. has that word. And what is there in eternal things more excellent than God, of whom alone the nature is unchangeable? And what is the worship of Him except the love of Him, by which we now desire to see Him, and we believe and hope that we shall see Him; and in proportion as we make progress, see now through a glass in an enigma, but then in clearness? For this is what the Apostle Paul means by "face to face."[3] This is also what John says, "Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."[4] Discourse about these and the like subjects seems to me to be the discourse itself of wisdom. But to depart from evil, which Job says is knowledge, is without doubt of temporal things. Since it is according to time that we are in evil, from which we ought to abstain, that we may come to those good eternal things. And therefore, whatsoever we do prudently, boldly, temperately, and justly, belongs to that knowledge or discipline wherewith our action is conversant in avoiding evil and desiring good; and so also, whatsoever we gather by the knowledge that comes from inquiry, in the way of examples either to be guarded against or to be imitated, and in the way of necessary proofs respecting any subject, accommodated to our use.

23. When a discourse then relates to these things, I hold it to be a discourse belonging to knowledge, and to be distinguished from a discourse belonging to wisdom, to which

[1] 1 Cor. xii. 8. [2] Job xxviii. 8. [3] 1 Cor. xiii. 12. [4] 1 John iii. 2.

those things belong, which neither have been, nor shall be, but are; and on account of that eternity in which they are, are said to have been, and to be, and to be about to be, without any changeableness of times. For neither have they been in such way as that they should cease to be, nor are they about to be in such way as if they were not now; but they have always had and always will have that very absolute being. And they abide, but not as if fixed in some place as are bodies; but as intelligible things in incorporeal nature, they are so at hand to the glance of the mind, as things visible or tangible in place are to the sense of the body. And not only in the case of sensible things posited in place, there abide also intelligible and incorporeal reasons of them apart from local space; but also of motions that pass by in successive times, apart from any transit in time, there stand also like reasons, themselves certainly intelligible, and not sensible. And to attain to these with the eye of the mind is the lot of few; and when they are attained as much as they can be, he himself who attains to them does not abide in them, but is as it were repelled by the rebounding of the eye itself of the mind, and so there comes to be a transitory thought of a thing not transitory. And yet this transient thought is committed to the memory through the instructions by which the mind is taught; that the mind which is compelled to pass from thence, may be able to return thither again; although, if the thought should not return to the memory and find there what it had committed to it, it would be led thereto like an uninstructed person, as it had been led before, and would find it where it had first found it, that is to say, in that incorporeal truth, whence yet once more it may be as it were written down and fixed in the mind. For the thought of man, for example, does not so abide in that incorporeal and unchangeable reason of a square body, as that reason itself abides: if, to be sure, it could attain to it at all without the phantasy of local space. Or if one were to apprehend the rhythm of any artificial or musical sound, passing through certain intervals of time, as it rested without time in some secret and deep silence, it could at least be thought as long as that song could be heard; yet what the glance of the mind, transient though it was, caught

from thence, and absorbing as it were into the belly, so laid up in the memory, over this it will be able to ruminate in some measure by recollection, and to transfer what it has thus learned into systematic knowledge. But if this has been blotted out by absolute forgetfulness, yet once again, under the guidance of teaching, one will come to that which had altogether dropped away, and it will be found such as it was.

CHAP. XV.—*In opposition to the reminiscence of Plato and Pythagoras. Pythagoras the Samian. Of the difference between wisdom and knowledge, and of seeking the Trinity in the knowledge of temporal things.*

24. And hence that noble philosopher Plato endeavoured to persuade us that the souls of men lived here even before they bare these bodies; and that hence those things which are learnt, are rather remembered as having been known already, than taken into knowledge as things new. For he has told us that a boy, when questioned I know not what respecting geometry, replied as if he were perfectly skilled in that branch of learning. For being questioned step by step and skilfully, he saw what was to be seen, and said that which he saw. But if this had been a recollecting of things previously known, then certainly every one, or almost every one, would not have been able so to answer when questioned. For not every one was a geometrician in the former life, since geometricians are so few among men that scarcely one can be found anywhere. But we ought rather to believe, that the intellectual mind is so formed in its nature as to see those things, which by the disposition of the Creator are subjoined to things intelligible in a natural order, by a sort of incorporeal light of an unique kind; as the eye of the flesh sees things adjacent to itself in this bodily light, of which light it is made to be receptive, and adapted to it. For none the more does this fleshly eye, too, distinguish black things from white without a teacher, because it had already known them before it was created in this flesh. Why, lastly, is it possible only in intelligible things that any one properly questioned should answer according to any branch of learning, although ignorant of it? Why can no one do this with things sensible, except those which he has seen in this his present body, or has believed the information of others who knew them, whether somebody's writings or words? For we

must not acquiesce in their story, who assert that the Samian Pythagoras recollected some things of this kind, which he had experienced when he was previously here in another body; and others tell yet of others, that they experienced something of the same sort in their minds: but it may be conjectured that these were untrue recollections, such as we commonly experience in sleep, when we fancy we remember, as though we had done or seen it, what we never did or saw at all; and that the minds of these persons, even though awake, were affected in this way at the suggestion of malignant and deceitful spirits, whose care it is to confirm or to sow some false belief concerning the changes of souls, in order to deceive men. This, I say, may be conjectured from this, that if they truly remembered those things which they had seen here before, while occupying other bodies, the same thing would happen to many, nay to almost all; since they suppose that as the dead from the living, so, without cessation and continually, the living are coming into existence from the dead; as sleepers from those that are awake, and those that are awake from them that sleep.

25. If therefore this is the right distinction between wisdom and knowledge, that the intellectual cognizance of eternal things belongs to wisdom, but the rational cognizance of temporal things to knowledge, it is not difficult to judge which is to be preferred or postponed to which. But if we must employ some other distinction by which to know these two apart, which without doubt the apostle teaches us are different, saying, "To one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit;" still the difference between those two which we have laid down is a most evident one, in that the intellectual cognizance of eternal things is one thing, the rational cognizance of temporal things another; and no one doubts but that the former is to be preferred to the latter. As then we leave behind those things which belong to the outer man, and desire to ascend within from those things which we have in common with beasts, before we come to the cognizance of things intelligible and supreme, which are eternal, the rational cognizance of temporal things presents itself. Let us then find a trinity in this also, if we

can, as we found one in the senses of the body, and in those things which through them entered in the way of images into our soul or spirit; so that instead of corporeal things which we touch by corporeal sense, placed as they are without us, we might have resemblances of bodies impressed within on the memory from which thought might be formed, while the will as a third united them; just as the sight of the eyes was formed from without, which the will applied to the visible thing in order to produce vision, and united both, while itself also added itself thereto as a third. But this subject must not be compressed into this book; that in that which follows, if God help, it may be suitably examined, and the conclusions to which we come may be unfolded.

BOOK THIRTEENTH.

THE INQUIRY IS PROSECUTED RESPECTING KNOWLEDGE, IN WHICH, AS DISTINGUISHED FROM WISDOM, AUGUSTINE HAD BEGUN IN THE FORMER BOOK TO LOOK FOR A KIND OF TRINITY. AND OCCASION IS TAKEN OF COMMENDING CHRISTIAN FAITH, AND OF EXPLAINING HOW THE FAITH OF BELIEVERS IS ONE AND COMMON. NEXT, THAT ALL DESIRE BLESSEDNESS, YET THAT ALL HAVE NOT THE FAITH WHEREBY WE ARRIVE AT BLESSEDNESS; AND THAT THIS FAITH IS DEFINED IN CHRIST, WHO IN THE FLESH ROSE FROM THE DEAD; AND THAT NO ONE IS SET FREE FROM THE DOMINION OF THE DEVIL THROUGH FORGIVENESS OF SINS, SAVE THROUGH HIM. IT IS SHOWN ALSO AT LENGTH THAT IT WAS NEEDFUL THAT THE DEVIL SHOULD BE CONQUERED BY CHRIST, NOT BY POWER, BUT BY RIGHTEOUSNESS. FINALLY, THAT WHEN THE WORDS OF THIS FAITH ARE COMMITTED TO MEMORY, THERE IS IN THE MIND A KIND OF TRINITY, SINCE THERE ARE, FIRST, IN THE MEMORY THE SOUNDS OF THE WORDS, AND THIS EVEN WHEN THE MAN IS NOT THINKING OF THEM; AND NEXT, THE MIND'S EYE OF HIS RECOLLECTION IS FORMED THEREUPON WHEN HE THINKS OF THEM; AND, LASTLY, THE WILL, WHEN HE SO THINKS AND REMEMBERS, COMBINES BOTH.

CHAP. I.—*The attempt is made to distinguish out of the Scriptures the offices of wisdom and of knowledge. That in the beginning of John some things that are said belong to wisdom, some to knowledge. Some things there are only known by the help of faith. How we see the faith that is in us. In the same narrative of John, some things are known by the sense of the body, others only by the reason of the mind.*

1. In the book before this, viz. the twelfth of this work, we have done enough to distinguish the office of the rational mind in temporal things, wherein not only our knowing but our action is concerned, from the more excellent office of the same mind, which is employed in contemplating eternal things, and is limited to knowing alone. But I think it more convenient that I should insert somewhat out of the Holy Scriptures, by which the two may more easily be distinguished.

2. John the Evangelist has thus begun his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light

shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth."[1] This entire passage, which I have here taken from the Gospel, contains in its earlier portions what is immutable and eternal, the contemplation of which makes us blessed; but in those which follow, eternal things are mentioned in conjunction with temporal things. And hence some things there belong to knowledge, some to wisdom, according to our previous distinction in the twelfth book. For the words,—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not:"—require a contemplative life, and must be discerned by the intellectual mind; and the more any one has profited in this, the wiser without doubt will he become. But on account of the verse, "The light shineth in darkness, and the darkness comprehended it not," faith certainly was necessary, whereby that which was not seen might be believed. For by "darkness" he intended to signify the hearts of mortals turned away from light of this kind, and hardly able to behold it; for which reason he subjoins, "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might

[1] John i. 1-14.

believe." But here we come to a thing that was done in time, and belongs to knowledge, which is comprised in the cognizance of facts. And we think of the man John under that phantasy which is impressed on our memory from the notion of human nature. And whether men believe or not, they think this in the same manner. For both alike know what man is, the outer part of whom, that is, his body, they have learned through the eyes of the body; but of the inner, that is, the soul, they possess the knowledge in themselves, because they also themselves are men, and through intercourse with men; so that they are able to think what is said, "There was a man, whose name was John," because they know the names also by interchange of speech. But that which is there also, viz. "sent from God," they who hold at all, hold by faith; and they who do not hold it by faith, either hesitate through doubt, or deride it through unbelief. Yet both, if they are not in the number of those over-foolish ones, who say in their heart "There is no God,"[1] when they hear these words, think both things, viz. both what God is, and what it is to be sent from God; and if they do not do this as the things themselves really are, they do it at any rate as they can.

3. Further, we know from other sources the faith itself which a man sees to be in his own heart, if he believes, or not to be there, if he does not believe: but not as we know bodies, which we see with the bodily eyes, and think of even when absent through the images of themselves which we retain in memory; nor yet as those things which we have not seen, and which we frame howsoever we can in thought from those which we have seen, and commit them to memory, that we may recur to them when we will, in order that therein we may similarly by recollection discern them, or rather discern the images of them, of what sort soever these are which we have fixed there; nor again as a living man, whose soul we do not indeed see, but conjecture from our own, and from corporeal motions gaze also in thought upon the living man, as we have learnt him by sight. Faith is not so seen in the heart in which it is, by him whose it is; but most certain knowledge holds it fast, and conscience proclaims it. Although therefore

[1] Ps. xiv. 1.

we are bidden to believe on this account, because we cannot see what we are bidden to believe; nevertheless we see faith itself in ourselves, when that faith is in us; because faith even in absent things is present, and faith in things which are without us is within, and faith in things which are not seen is itself seen, and itself none the less comes into the hearts of men in time; and if any cease to be faithful and become unbelievers, then it perishes from them. And sometimes faith is accommodated even to falsehoods; for we sometimes so speak as to say, I put faith in him, and he deceived me. And this kind of faith, if indeed it too is to be called faith, perishes from the heart without blame, when truth is found and expels it. But faith in things that are true, passes, as one should wish it to pass, into the things themselves. For we must not say that faith perishes, when those things which were believed are seen. For is it indeed still to be called faith, when faith, according to the definition in the Epistle to the Hebrews, is the evidence of things not seen?[1]

4. In the words which follow next, "The same came for a witness, to bear witness of the Light, that all men through him might believe;" the action, as we have said, is one done in time. For to bear witness even to that which is eternal, as is that light that is intelligible, is a thing done in time. And of this it was that John came to bear witness, who "was not that Light, but was sent to bear witness of that Light." For he adds, "That was the true Light that lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." Now they who know the Latin language, understand all these words, from those things which they know: and of these, some have become known to us through the senses of the body, as man, as the world itself, of which the greatness is so evident to our sight; as again the sounds of the words themselves, for hearing also is a sense of the body; and some through the reason of the mind, as that which is said, "And His own received Him not;" for this means, that they did not believe in Him; and what belief is, we do not know by any sense of the body, but

[1] Heb. xi. 1.

by the reason of the mind. We have learned, too, not the sounds, but the meanings of the words themselves, partly through the sense of the body, partly through the reason of the mind. Nor have we now heard those words for the first time, but they are words we had heard before. And we were retaining in our memory as things known, and we here recognised, not only the words themselves, but also what they meant. For when the bisyllabic word *mundus* is uttered, then something that is certainly corporeal, for it is a sound, has become known through the body, that is, through the ear. But that which it means also, has become known through the body, that is, through the eyes of the flesh. For so far as the world is known to us at all, it is known through sight. But the quadrisyllabic word *crediderunt* reaches us, so far as its sound, since that is a corporeal thing, through the ear of the flesh; but its meaning is discoverable by no sense of the body, but by the reason of the mind. For unless we knew through the mind what the word *crediderunt* meant, we should not understand what they did not do, of whom it is said, "And His own received Him not." The sound then of the word rings upon the ears of the body from without, and reaches the sense which is called hearing. The species also of man is both known to us in ourselves, and is presented to the senses of the body from without, in other men; to the eyes, when it is seen; to the ears, when it is heard; to the touch, when it is held and touched; and it has, too, its image in our memory, incorporeal indeed, but like the body. Lastly, the wonderful beauty of the world itself is at hand from without, both to our gaze, and to that sense which is called touch, if we come in contact with any of it: and this also has its image within in our memory, to which we revert, when we think of it either in the enclosure of a room, or again in darkness. But we have already sufficiently spoken in the eleventh book of these images of corporeal things; incorporeal indeed, yet having the likeness of bodies, and belonging to the life of the outer man. But we are treating now of the inner man, and of his knowledge, namely, that knowledge which is of things temporal and changeable; into the purpose and scope of which, when anything is assumed, even of things belonging to the outer man, it must be assumed

for this end, that something may thence be taught which may help rational knowledge. And hence the rational use of those things which we have in common with irrational animals belongs to the inner man; neither can it rightly be said that this is common to us with the irrational animals.

CHAP. II.—*Faith a thing of the heart, not of the body; how it is common and one and the same in all believers. The faith of believers is one, no otherwise than the will of those who will is one.*

5. But faith, of which we are compelled, by reason of the arrangement of our subject, to dispute somewhat more at length in this book; faith I say, which they who have are called the faithful, and they who have not, unbelievers, as were those who did not receive the Son of God coming to His own; although it is wrought in us by hearing, yet does not belong to that sense of the body which is called hearing, since it is not a sound; nor to the eyes of this our flesh, since it is neither colour nor bodily form; nor to that which is called touch, since it has nothing of bulk; nor to any sense of the body at all, since it is a thing of the heart, not of the body; nor is it without apart from us, but deeply seated within us; nor does any man see it in another, but each one in himself. Lastly, it is a thing that can both be feigned by pretence, and be thought to be in him in whom it is not. Therefore every one sees his own faith in himself; but does not see, but believes, that it is in another; and believes this the more firmly, the more he knows the fruits of it, which faith is wont to work by love.[1] And therefore this faith is common to all of whom the evangelist subjoins, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" common I say, not as any form of a bodily object is common, as regards sight, to the eyes of all to whom it is present, for in some way the gaze of all that behold it is informed by the same one form; but as the human countenance can be said to be common to all men; for this is so said, that yet each certainly has his own. We say certainly with perfect truth, that the faith of believers is impressed from one

[1] Gal. v. 6.

doctrine upon the heart of each several person who believes the same thing. But that which is believed is a different thing from the faith by which it is believed. For the former is in things which are said either to be, or to have been, or to be about to be; but the latter is in the mind of the believer, and is visible to him only whose it is; although not indeed itself, but a faith like it, is also in others. For it is not one in number, but in kind; yet on account of the likeness, and the absence of all difference, we rather call it one than many. For when, too, we see two men exceedingly alike, we wonder, and say that both have one countenance. It is therefore more easily said that the souls were many,—a several soul, of course, for each several person—of whom we read in the Acts of the Apostles, that they were of one soul,[1]—than it is, where the apostle speaks of "one faith,"[2] for any one to venture to say that there are as many faiths as there are faithful. And yet He who says, "O woman, great is thy faith;"[3] and to another, "O thou of little faith, wherefore didst thou doubt?"[4] intimates that each has his own faith. But the like faith of believers is said to be one, in the same way as a like will of those who will is said to be one; since in the case also of those who have the same will, the will of each is visible to himself, but that of the other is not visible, although he wills the same thing; and if it intimate itself by any signs, it is believed rather than seen. But each being conscious of his own mind certainly does not believe, but manifestly sees outright, that this is his own will.

CHAP. III.—*Some desires being the same in all, are known to each. The poet Ennius.*

6. There is, indeed, so closely conspiring a harmony in the same nature living and using reason, that although one knows not what the other wishes, yet there are some wills of all which are also known to each; and although each man does not know what any other one man wills, yet in some things he may know what all will. And hence comes that story of the comic actor's witty joke, who promised that he would say in the theatre, in some other play, what all had in their minds, and what all willed; and when a still greater crowd had come together on the day appointed, with great expecta-

[1] Acts iv. 32. [2] Eph. iv. 5. [3] Matt. xv. 28. [4] Matt. xiv. 31.

tion, all being in suspense and silent, is affirmed to have said: You will to buy cheap, and sell dear. And mean actor though he was, yet all in his words recognised what themselves were conscious of, and applauded him with wonderful goodwill, for saying before the eyes of all what was confessedly true, yet what no one looked for. And why was so great expectation raised by his promising that he would say what was the will of all, unless because no man knows the wills of other men? But did not he know that will? Is there any one who does not know it? Yet why, unless because there are some things which not unfitly each conjectures from himself to be in others, through the sympathy or the agreement of either fault or nature? But it is one thing to see one's own will; another to conjecture, however certainly, what is another's. For, in human affairs, I am as certain that Rome was built as that Constantinople was, although I have seen Rome with my eyes, but know nothing of the other city, except what I have believed on the testimony of others. And truly that comic actor believed it to be common to all to will to buy cheap and sell dear, either by observing himself or by making experiment also of others. But since such a will is in truth a fault, every one can attain the counter virtue, or run into the mischief of some other fault which is contrary to it, whereby to resist and conquer it. For I myself know a case where a manuscript was offered to a man for purchase, who perceived that the vendor was ignorant of its price, and was therefore asking something very small, and who thereupon gave him, though not expecting it, the just price, which was much more. Suppose even the case of a man possessed with wickedness so great as to sell cheap what his parents left to him, and to buy dear, in order to waste it on his own lusts? Such wanton extravagance, I fancy, is not incredible; and if such men are sought, they may be found, or even fall in one's way although not sought; who, by a wickedness more than that of the theatre, make a mock of the theatrical proposition or declaration, by buying dishonour at a great price, while selling lands at a small one. We have heard, too, of persons that, for the sake of distribution, have bought corn at a higher price, and sold it to their fellow-citizens at a lower one. And note also what the old poet Ennius

has said: that "all mortals wish themselves to be praised;" wherein, doubtless, he conjectured what was in others, both by himself, and by those whom he knew by experience; and so seems to have declared what it is that all men will. Lastly, if that comic actor himself, too, had said, You all will to be praised, no one of you wills to be abused; he would have seemed in like manner to have expressed what all will. Yet there are some who hate their own faults, and do not desire to be praised by others for that for which they are displeased with themselves; and who thank the kindness of those who rebuke them, when the purpose of that rebuke is their own amendment. But if he had said, You all will to be blessed, you do not will to be wretched; he would have said something which there is no one that would not recognise in his own will. For whatever else a man may will secretly, he does not withdraw from that will, which is well known to all men, and well known to be in all men.

CHAP. IV.—*The will to possess blessedness is one in all, but the variety of wills is very great concerning that blessedness itself.*

7. It is wonderful, however, since the will to obtain and retain blessedness is one in all, whence comes, on the other hand, such a variety and diversity of wills concerning that blessedness itself; not that any one is unwilling to have it, but that all do not know it. For if all knew it, it would not be thought by some to be in goodness of mind; by others, in pleasure of body; by others, in both; and by some in one thing, by others in another. For as men find special delight in this thing or that, so have they placed in it their idea of a blessed life. How, then, do all love so warmly what not all know? Who can love what he does not know?—a subject which I have already discussed in the preceding books.[1] Why, therefore, is blessedness loved by all, when it is not known by all? Is it perhaps that all know what it is itself, but all do not know where it is to be found, and that the dispute arises from this?—as if, forsooth, the business was about some place in this world, where every one ought to will to live who wills to live blessedly; and as if the question where blessedness is were not implied in the question what it is.

[1] Bks. viii. c. 4, etc., x. c. 1.

For certainly, if it is in the pleasure of the body, he is blessed who enjoys the pleasure of the body; if in goodness of mind, he has it who enjoys this; if in both, he who enjoys both. When, therefore, one says, to live blessedly is to enjoy the pleasure of the body; but another, to live blessedly is to enjoy goodness of mind; is it not, that either both know, or both do not know, what a blessed life is? How, then, do both love it, if no one can love what he does not know? Or is that perhaps false which we have assumed to be most true and most certain, viz. that all men will to live blessedly? For if to live blessedly is, for argument's sake, to live according to goodness of mind, how does he will to live blessedly who does not will this? Should we not say more truly, That man does not will to live blessedly, because he does not wish to live according to goodness, which alone is to live blessedly? Therefore all men do not will to live blessedly; on the contrary, few wish it; if to live blessedly is nothing else but to live according to goodness of mind, which many do not will to do. Shall we, then, hold that to be false of which the Academic Cicero himself did not doubt (although Academics doubt everything), who, when he wanted in the dialogue *Hortensius* to find some certain thing, of which no one doubted, from which to start his argument, says, We certainly all will to be blessed? Far be it from me to say this is false. But what then? Are we to say that, although there is no other way of living blessedly than living according to goodness of mind, yet even he who does not will this, wills to live blessedly? This, indeed, seems too absurd. For it is much as if we should say, Even he who does not will to live blessedly, wills to live blessedly. Who could listen to, who could endure, such a contradiction? And yet necessity thrusts us into this strait, if it is both true that all will to live blessedly, and yet all do not will to live in that way in which alone one can live blessedly.

CHAP. V.—*Of the same thing.*

8. Or is, perhaps, the deliverance from our difficulties to be found in this, that, since we have said that every one places his idea of a blessed life in that which has most pleased him, as pleasure pleased Epicurus, and goodness Zeno, and something else pleased other people, we say that to live blessedly

is nothing else but to live according to one's own pleasure; so that it is not false that all will to live blessedly, because all will that which pleases each? For if this, too, had been proclaimed to the people in the theatre, all would have found it in their own wills. But when Cicero, too, had propounded this in opposition to himself, he so refuted it as to make them blush who thought so. For he says: "But, behold! people who are not indeed philosophers, but who yet are prompt to dispute, say that all are blessed, whoever live as they will;" which is what we mean by, as pleases each. But by and by he has subjoined: "But this is indeed false. For to will what is not fitting, is itself most miserable; neither is it so miserable not to obtain what one wills, as to will to obtain what one ought not." Most excellently and altogether most truly does he speak. For who can be so blind in his mind, so alienated from all light of decency, and wrapped up in the darkness of indecency, as to call him blessed, because he lives as he will, who lives wickedly and disgracefully; and with no one restraining him, no one punishing, and no one daring even to blame him, nay more, too, with most people praising him, since, as divine Scripture says, "The wicked is praised in his heart's desire; and he who works iniquity is blessed,"[1] gratifies all his most criminal and flagitious desires; when, doubtless, although even so he would be wretched, yet he would be less wretched, if he could have had nothing of those things which he had wrongly willed? For every one is made wretched by a wicked will also, even though it stop short with will; but more wretched by the power by which the longing of a wicked will is fulfilled. And, therefore, since it is true that all men will to be blessed, and that they seek for this one thing with the most ardent love, and on account of this seek everything which they do seek; nor can any one love that of which he does not know at all what or of what sort it is, nor can be ignorant what that is which he knows that he wills; it follows that all know a blessed life. But all that are blessed have what they will, although not all who have what they will are forthwith blessed. But they are forthwith wretched, who either have not what they will, or have that which they

[1] Ps. x. 3.

do not rightly will. Therefore he only is a blessed man, who both has all things which he wills, and wills nothing ill.

CHAP. VI.—*Why, when all will to be blessed, that is rather chosen by which one withdraws from being so.*

9. Since, then, a blessed life consists of these two things, and is known to all, and dear to all; what can we think to be the cause why, when they cannot have both, men choose, out of these two, to have all things that they will, rather than to will all things well, even although they do not have them? Is it the depravity itself of the human race, in such wise that, while they are not unaware that neither is he blessed who has not what he wills, nor he who has what he wills wrongly, but he who both has whatsoever good things he wills, and wills no evil ones, yet, when both are not granted of those two things in which the blessed life consists, that is rather chosen by which one is withdrawn the more from a blessed life (since he certainly is further from it who obtains things which he wickedly desired, than he who only does not obtain the things which he desired); whereas the good will ought rather to be chosen, and to be preferred, even if it do not obtain the things which it seeks? For he comes near to being a blessed man, who wills well whatsoever he wills, and wills things, which when he obtains, he will be blessed. And certainly not bad things, but good, make men blessed, when they do so make them. And of good things he already has something, and that, too, a something not to be lightly esteemed,—namely, the very good will itself; who longs to rejoice in those good things of which human nature is capable, and not in the performance or the attainment of any evil; and who follows diligently, and attains as much as he can, with a prudent, temperate, courageous, and right mind, such good things as are possible in the present miserable life; so as to be good even in evils, and when all evils have been put an end to, and all good things fulfilled, then to be blessed.

CHAP. VII.—*Faith is necessary, that man may at some time be blessed, which he will only attain in the future life. The blessedness of proud philosophers ridiculous and pitiable.*

10. And on this account, faith, by which men believe in God, is above all things necessary in this mortal life, most full

as it is of errors and hardships. For there are no good things whatever, and above all, not those by which any one is made good, or those by which he will become blessed, of which any other source can be found whence they come to man, and are added to man, unless it be from God. But when he who is good and faithful in these miseries shall have come from this life to the blessed life, then will truly come to pass what now is absolutely impossible,—namely, that a man may live as he will. For he will not will to live badly in the midst of that felicity, nor will he will anything that will be wanting, nor will there be wanting anything which he shall have willed. Whatever shall be loved, will be present; nor will that be longed for, which shall not be present. Everything which will be there will be good, and the supreme God will be the supreme good, and will be present for those to enjoy who love Him; and what altogether is most blessed, it will be certain that it will be so for ever. But now, indeed, philosophers have made for themselves, according to the pleasure of each, their own ideals of a blessed life; that they might be able, as it were by their own power, to do that, which by the common condition of mortals they were not able to do,—namely, to live as they would. For they felt that no one could be blessed otherwise than by having what he would, and by suffering nothing which he would not. And who would not will, that the life, whatsoever it be, with which he is delighted, and which he therefore calls blessed, were so in his own power, that he could have it continually? And yet who is in this condition? Who wills to suffer troubles in order that he may endure them manfully, although he both wills and is able to endure them if he does suffer them? Who would will to live in torments, even although he is able to live laudably by holding fast to righteousness in the midst of them through patience? They who have endured these evils, either in wishing to have or in fearing to lose what they loved, whether wickedly or laudably, have thought of them as transitory. For many have stretched boldly through transitory evils to good things which will last. And these, doubtless, are blessed through hope, even while actually suffering such transitory evils, through which they arrive at good things

which will not be transitory. But he who is blessed through hope is not yet blessed: for he expects, through patience, a blessedness which he does not yet grasp. Whereas he, on the other hand, who is tormented without any such hope, without any such reward, let him use as much endurance as he pleases, is not truly blessed, but bravely miserable. For he is not on that account not miserable, because he would be more so if he also bore misery impatiently. Further, even if he does not suffer those things which he would not will to suffer in his own body, not even then is he to be esteemed blessed, inasmuch as he does not live as he wills. For to omit other things, which, while the body remains unhurt, belong to those annoyances of the mind, without which we should will to live, and which are innumerable; he would will, at any rate, if he were able, so to have his body safe and sound, and so to suffer no inconveniences from it, as to have it within his own control, or even to have it with an imperishableness of the body itself; and because he does not possess this, and hangs in doubt about it, he certainly does not live as he wills. For although he may be ready from fortitude to accept, and bear with an equal mind, whatever adversities may happen to him, yet he had rather they should not happen, and hinders them if he is able; and he is in such way ready for both alternatives, that, as much as is in him, he wishes for the one and shuns the other; and if he have fallen into that which he shuns, he therefore bears it willingly, because that could not happen which he willed. He bears it, therefore, in order that he may not be crushed; but he would not willingly be even burdened. How, then, does he live as he wills? Is it because he is willingly strong to bear what he would not will to be put upon him? Then he only wills what he can, because he cannot have what he wills. And here is the sum-total of the blessedness of proud mortals, I know not whether to be laughed at, or not rather to be pitied, who boast that they live as they will, because they willingly bear patiently what they are unwilling should happen to them. For this, they say, is like Terence's wise saying,—

"Since that cannot be which you will, will that which thou canst."[1]

[1] *Andreia*, Act ii. Scene 1, v. 5, 6.

That this is aptly said, who denies? But it is advice given to the miserable man, that he may not be more miserable. And it is not rightly or truly said to the blessed man, such as all wish themselves to be, That cannot be which you will. For if he is blessed, whatever he wills can be; since he does not will that which cannot be. But such a life is not for this mortal state, neither will it come to pass unless when immortality also shall come to pass. And if this could not be given at all to man, blessedness too would be sought in vain, since it cannot be without immortality.

CHAP. VIII.—*Blessedness cannot exist without immortality.*

11. As, therefore, all men will to be blessed, certainly, if they will truly, they will also to be immortal; for otherwise they could not be blessed. And further, if questioned also concerning immortality, as before concerning blessedness, all reply that they will it. But blessedness of what quality soever, such as is not so, but rather is so called, is sought, nay indeed is feigned in this life, whilst immortality is despaired of, without which true blessedness cannot be. Since he lives blessedly, as we have already said before, and have sufficiently proved and concluded, who lives as he wills, and wills nothing wrongly. But no one wrongly wills immortality, if human nature is by God's gift capable of it; and if it is not capable of it, it is not capable of blessedness. For, that a man may live blessedly, he must needs live. And if life quits him by his dying, how can a blessed life remain with him? And when it quits him, without doubt it either quits him unwilling, or willing, or neither. If unwilling, how is the life blessed which is so within his will as not to be within his power? And whereas no one is blessed who wills something that he does not have, how much less is he blessed who is quitted against his will, not by honour, nor by possessions, nor by any other thing, but by the blessed life itself, since he will have no life at all? And hence, although no feeling is left for his life to be thereby miserable (for the blessed life quits him, because life altogether quits him), yet he is wretched as long as he feels, because he knows that against his will that is being destroyed for the sake of which he loves all else, and

which he loves beyond all else. A life therefore cannot both be blessed, and yet quit a man against his will, since no one becomes blessed against his will; and hence how much more does it make a man miserable by quitting him against his will, when it would make him miserable if he had it against his will! But if it quit him with his will, even so how was that a blessed life, which he who had it willed should perish? It remains for them to say that neither of these is in the mind of the blessed man; that is, that he is neither unwilling nor willing to be quitted by a blessed life, when through death life quits him altogether; for that he stands firm with an even heart, prepared alike for either alternative. But neither is that a blessed life which is such as to be unworthy of his love whom it makes blessed. For how is that a blessed life, which the blessed man does not love? Or how is that loved, of which it is received indifferently, whether it is to flourish or to perish? Unless perhaps the virtues, which we love in this way on account of blessedness alone, venture to persuade us that we do not love blessedness itself. Yet if they did this, we should certainly leave off loving the virtues themselves, when we do not love that on account of which alone we loved them. And further, how will that opinion be true, which has been so tried, and sifted, and thoroughly strained, and is so certain, viz. that all men will to be blessed, if they themselves who are already blessed neither will nor do not will to be blessed? Or if they will it, as truth proclaims, as nature constrains, in which indeed the supremely good and unchangeably blessed Creator has implanted that will; if, I say, they will to be blessed who are blessed, certainly they do not will to be not blessed. But if they do not will not to be blessed, without doubt they do not will to be annihilated and perish in regard to their blessedness. But they cannot be blessed except they are alive; therefore they do not will so to perish in regard to their life. Therefore, whoever are either truly blessed or desire to be so, will to be immortal. But he does not live blessedly who has not that which he wills. Therefore it follows that in no way can life be truly blessed unless it be eternal.

CHAP. IX.—*We say that future blessedness is truly eternal, not through human reasonings, but by the help of faith. The immortality of blessedness becomes credible from the incarnation of the Son of God.*

12. Whether human nature can receive this, which yet it confesses to be desirable, is no small question. But if faith be present, which is in those to whom Jesus has given power to become the sons of God, then there is no question. Assuredly, of those who endeavour to discover it from human reasonings, scarcely a few, and they endued with great abilities, and abounding in leisure, and learned with the most subtle learning, have been able to attain to the investigation of the immortality of the soul alone. And even for the soul they have not found a blessed life that is stable, that is, true; since they have said that it returns to the miseries of this life even after blessedness. And they among them who are ashamed of this opinion, and have thought that the purified soul is to be placed in eternal happiness without a body, hold such opinions concerning the backward eternity of the world, as to confute this opinion of theirs concerning the soul: a thing which here it is too long to demonstrate; but it has been, as I think, sufficiently explained by us in the twelfth book of the *City of God*.[1] But that faith promises, not by human reasoning, but by divine authority, that the whole man, who certainly consists of soul and body, shall be immortal, and on this account truly blessed. And so, when it had been said in the Gospel, that Jesus has given "power to become the sons of God to them who received Him;" and what it is to have received Him had been shortly explained by saying, "To them that believe on His name;" and it was further added in what way they are to become sons of God, viz., "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God;"—lest that infirmity of men which we all see and bear should despair of attaining so great excellence, it is added in the same place, "And the Word was made flesh, and dwelt among us;"[2] that, on the contrary, men might be convinced of that which seemed incredible. For if He who is by nature the Son of God was made the Son of man through mercy for the sake of the sons of men,—for this is what is

[1] C. 20. [2] John i. 12-14.

meant by "The Word was made flesh, and dwelt among us" men,—how much more credible is it that the sons of men by nature should be made the sons of God by the grace of God, and should dwell in God, in whom alone and from whom alone the blessed can be made partakers of that immortality; of which that we might be convinced, the Son of God was made partaker of our mortality?

CHAP. X.—*There was no other more suitable way of freeing man from the misery of mortality than the incarnation of the Word. The merits which are called ours are the gifts of God.*

13. Those then who say, What, had God no other way by which He might free men from the misery of this mortality, that He should will the only-begotten Son, God co-eternal with Himself, to become man, by putting on a human soul and flesh, and being made mortal to endure death?—these, I say, it is not enough so to refute, as to assert that that mode by which God deigns to free us through the Mediator of God and men, the man Christ Jesus, is good and suitable to the dignity of God; but we must show also, not indeed that no other mode was possible to God, to whose power all things are equally subject, but that there neither was nor need have been any other mode more appropriate for curing our misery. For what was so necessary for the building up of our hope, and for the freeing the minds of mortals cast down by the condition of mortality itself, from despair of immortality, than that it should be demonstrated to us at how great a price God rated us, and how greatly He loved us? But what is more manifest and evident in this so great proof hereof, than that the Son of God, unchangeably good, remaining what He was in Himself, and receiving from us and for us what He was not, apart from any loss of His own nature, and deigning to enter into the fellowship of ours, should first, without any evil desert of His own, bear our evils; and so with un-owed munificence should bestow His own gifts upon us, who now believe how much God loves us, and who now hope that of which we used to despair, without any good deserts of our own, nay, with our evil deserts too going before?

14. Since those also which are called our deserts, are His

gifts. For, that faith may work by love,[1] "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."[2] And He was then given, when Jesus was glorified by the resurrection. For then He promised that He Himself would send Him, and He sent Him;[3] because then, as it was written and foretold of Him, "He ascended up on high, He led captivity captive, and gave gifts unto men."[4] These gifts are our deserts, by which we arrive at the chief good of an immortal blessedness. "But God," says the apostle, "commendeth His love towards us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by His blood, we shall be saved from wrath through Him." To this he goes on to add, "For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life." Those whom he first calls sinners he afterwards calls the enemies of God; and those whom he first speaks of as justified by His blood, he afterwards speaks of as reconciled by the death of the Son of God; and those whom he speaks of first as saved from wrath through Him, he afterwards speaks of as saved by His life. We were not, therefore, before that grace merely anyhow sinners, but in such sins that we were enemies of God. But the same apostle calls us above several times by two appellations, viz. sinners and enemies of God,—one as if the most mild, the other plainly the most harsh,—saying, "For if, when we were yet weak, in due time Christ died for the ungodly."[5] Those whom he called weak, the same he called ungodly. Weakness seems something slight; but sometimes it is such as to be called impiety. Yet except it were weakness, it would not need a physician, who is in the Hebrew Jesus, in the Greek Σωτήρ, but in our speech Saviour. And this word the Latin language had not previously, but could have, seeing that it could have it when it wanted it. And this foregoing sentence of the apostle, where he says, "For when we were yet weak, in due time He died for the ungodly," coheres with those two following sentences; in the one of which he spoke of sinners, in the other of enemies

[1] Gal. v. 5. [2] Rom. v. 4, 5. [3] John xx. 22, vii. 39, and xv. 26.
[4] Eph. iv. 8 and Ps. lxviii. 18. [5] Rom. v. 6–10.

of God, as though he referred each severally to each, viz. sinners to the weak, the enemies of God to the ungodly.

CHAP. XI.—*A difficulty, how we are justified in the blood of the Son of God.*

15. But what is meant by "justified in His blood"? What power is there in this blood, I beseech you, that they who believe should be justified in it? And what is meant by "being reconciled by the death of His Son"? Was it indeed so, that when God the Father was wroth with us, He saw the death of His Son for us, and was appeased towards us? Was then His Son already so far appeased towards us, that He even deigned to die for us; while the Father was still so far wroth, that except His Son died for us, He would not be appeased? And what, then, is that which the same teacher of the Gentiles himself says in another place: "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all; how has He not with Him also freely given us all things?"[1] Pray, unless the Father had been already appeased, would He have delivered up His own Son not sparing Him for us? Does not this opinion seem to be as it were contrary to that? In the one, the Son dies for us, and the Father is reconciled to us by His death; in the other, as though the Father first loved us, He Himself on our account does not spare the Son, He Himself for us delivers Him up to death. But I see that the Father loved us also before, not only before the Son died for us, but before He created the world; the apostle himself being witness, who says, "According as He hath chosen us in Him before the foundation of the world."[2] Nor was the Son delivered up for us as it were unwillingly, the Father Himself not sparing Him; for it is said also concerning Him, "Who loved me, and delivered up Himself for me."[3] Therefore together both the Father and the Son, and the Spirit of both, work all things equally and harmoniously; yet we are justified in the blood of Christ, and we are reconciled to God by the death of His Son. And I will explain, as I shall be able, here also, how this was done, as much as may seem sufficient.

[1] Rom. viii. 31, 32. [2] Eph. i. 4. [3] Gal. ii. 20.

CHAP. XII.—*All, on account of the sin of Adam, were delivered into the power of the devil.*

16. By the justice of God in some sense, the human race was delivered into the power of the devil; the sin of the first man passing over originally into all of both sexes in their birth through conjugal union, and the debt of our first parents binding their whole posterity. This delivering up is first signified in Genesis, where, when it had been said to the serpent, "Dust shalt thou eat," it was said to the man, "Dust thou art, and unto dust thou shalt return."[1] In the words, "Unto dust shalt thou return," the death of the body is fore-announced, because he would not have experienced that either, if he had continued to the end upright as he was made; but in that it is said to him whilst still living, "Dust thou art," it is shown that the whole man was changed for the worse. For "Dust thou art" is much the same as, "My spirit shall not always remain in these men, for that they also are flesh."[2] Therefore it was at that time shown, that he was delivered to him, in that it had been said to him, "Dust shalt thou eat." But the apostle declares this more clearly, where he says: "And you who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of unfaithfulness; among whom we also had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."[3] The "children of unfaithfulness" are the unbelievers; and who is not this before he becomes a believer? And therefore all men are originally under the prince of the power of the air, "who worketh in the children of unfaithfulness." And that which I have expressed by "originally" is the same that the apostle expresses when he says, themselves who "by nature" were as others; viz. by nature, as it has been depraved by sin, not as it was created upright from the beginning. But the way in which man was thus delivered into the power of the devil, ought not to be so understood as if God did this, or commanded it to be done; but that He only permitted it, yet that justly. For when He abandoned the sinner, the author

[1] Gen. iii. 14-19. [2] Gen. vi. 3. "Striye with man," A.V. [3] Eph. ii. 1-3.

of the sin immediately entered. Yet God did not certainly so abandon His own creature as not to show Himself to him as God creating and quickening, and among penal evils bestowing also many good things upon the evil. For He hath not in anger shut up His tender mercies.[1] Nor did He dismiss man from the law of His own power, when He permitted him to be in the power of the devil; since even the devil himself is not estranged from the power of the Omnipotent, as neither from His goodness. For whence do even the evil angels subsist in whatever manner of life they have, except through Him who quickens all things? If, therefore, the commission of sins through the just anger of God subjected man to the devil, doubtless the remission of sins through the merciful reconciliation of God rescues man from the devil.

CHAP. XIII.—*Man was to be rescued from the power of the devil, not by might, but by righteousness.*

17. But the devil was to be overcome, not by the might of God, but by His righteousness. For what is more mighty than the Omnipotent? Or what creature is there of which the power can be compared to the power of the Creator? But since the devil, by the fault of his own perversity, was made a lover of might, and a forsaker and assailant of righteousness,—for thus also men imitate him so much the more in proportion as they set their hearts on might, to the neglect or even hatred of righteousness, and as they either rejoice in the attainment of might, or are inflamed by the lust of it,—it pleased God, that in order to the rescuing of man from the power of the devil, the devil should be conquered, not by might, but by righteousness; and that so also men, imitating Christ, should seek to conquer the devil by righteousness, not by might. Not that might is to be shunned as though it were something evil; but the order must be preserved, whereby righteousness is before it. For how great can be the might of mortals? Therefore let mortals cleave to righteousness; might will be given to immortals. And compared to this, the might, how great soever, of those men who are called mighty on earth, is found to be ridiculous weakness, and a pitfall is dug there for the sinner, where the wicked seem to be most powerful. And the

[1] Ps. lxxvii. 9.

righteous man says in his song, "Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy law: that Thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the Lord will not cast off His people, neither will He forsake His inheritance, until righteousness return unto judgment, and all who follow it are upright in heart."[1] At this present time, then, in which the might of the people of God is delayed, "the Lord will not cast off His people, neither will He forsake His inheritance," how bitter and unworthy things soever it may suffer in its humility and weakness; "until the righteousness," which the weakness of the pious now possesses, "shall return to judgment," that is, shall receive the power of judging; which is preserved in the end for the righteous, when might in its due order shall have followed after righteousness going before. For might joined to righteousness, or righteousness added to might, constitutes a judicial authority. But righteousness belongs to a good will; whence it was said by the angels when Christ was born: "Glory to God in the highest, and on earth peace to men of good will."[2] But might ought to follow righteousness, not to go before it; and accordingly it is placed in "second," that is, prosperous fortune; and this is called "second"[3] from "following." For whereas two things make a man blessed, as we have argued above, to will well, and to be able to do what one wills, people ought not to be so perverse, as has been noted in the same discussion, as that a man should choose from the two things which make him blessed, the being able to do what he wills, and should neglect to will what he ought; whereas he ought first to have a good will, but great power afterwards. Further, a good will must be purged from vices, by which if a man is overcome, he is in such wise overcome as that he wills evil; and then how will his will be still good? It is to be wished, then, that power may now be given, but power against vices, to conquer which men do not wish to be powerful, while they wish to be so in order to conquer men; and why is this, unless that, being in truth conquered, they feignedly conquer, and are conquerors not in truth, but in opinion? Let a man will to be prudent,

[1] Ps. xciv. 12-15. [2] Luke ii. 14. [3] Res secundæ.

will to be strong, will to be temperate, will to be just; and that he may be able to have these things truly, let him certainly desire power, and seek to be powerful in himself, and (strange though it be) against himself for himself. But all the other things which he wills rightly, and yet is not able to have, as, for instance, immortality, and true and full felicity, let him not cease to long for, and let him patiently expect.

CHAP. XIV.—*The unowed death of Christ has freed those who were liable to death.*

18. What, then, is the righteousness by which the devil was conquered? What, except the righteousness of Jesus Christ? And how was he conquered? Because, when he found in Him nothing worthy of death, yet he slew Him. And certainly it is just, that we whom he held as debtors, should be dismissed free by believing in Him whom he slew without any debt. In this way it is that we are said to be justified in the blood of Christ.[1] For so that innocent blood was shed for the remission of our sins. Whence He calls Himself in the Psalms, "Free among the dead."[2] For he only that is dead is free from the debt of death. Hence also in another psalm He says, "Then I restored that which I seized not;"[3] meaning sin by the thing seized, because sin is laid hold of against what is lawful. Whence also He says, by the mouth of His own Flesh, as is read in the Gospel: "For the prince of this world cometh, and hath nothing in me," that is, no sin; but "that the world may know," He says, "that I do the commandment of the Father; arise, let us go hence."[4] And thence He proceeds to His passion, that He might pay for us debtors that which He Himself did not owe. Would then the devil be conquered by this most just right, if Christ had willed to deal with him by might, not by righteousness? But He held back what was possible to Him, in order that He might first do what was fitting. And hence it was necessary that He should be both man and God. For unless He had been man, He could not have been slain; unless He had been God, men would not have believed that He would not do what He could, but that He could not do what He would; nor should we have thought that righteousness was preferred by Him to might, but that He

[1] Rom. v. 9. [2] Ps. lxxxviii. 5. [3] Ps. lxix. 4. [4] John xiv. 30, 31.

lacked might. But now He suffered for us things belonging to man, because He was man; but if He had been unwilling, it would have been in His power too not so to suffer, because He was also God. And righteousness was therefore made more acceptable in humility, because so great might as was in His Divinity, if He had been unwilling, would have been able not to suffer humility; and thus by Him who died, being thus mighty, both righteousness was commended, and might promised, to us weak mortals. For He did one of these two things by dying, the other by rising again. For what is more righteous, than to come even to the death of the cross for righteousness? And what more mighty, than to rise from the dead, and to ascend into heaven with that very flesh in which He was slain? And therefore He conquered the devil first by righteousness, and afterwards by might: namely, by righteousness, because He had no sin, and was slain by him most unjustly; but by might, because having been dead He lived again, never afterwards to die.[1] But He would have conquered the devil by might, even although He could not have been slain by him: although it belongs to a greater might to conquer death itself also by rising again, than to avoid it by living. But the reason is really a different one, why we are justified in the blood of Christ, when we are rescued from the power of the devil through the remission of sins: it pertains to this, that the devil is conquered by Christ by righteousness, not by might. For Christ was crucified, not through immortal might, but through the weakness which He took upon Him in mortal flesh; of which weakness nevertheless the apostle says, "that the weakness of God is stronger than men."[2]

CHAP. XV.—*Of the same subject.*

19. It is not then difficult to see that the devil was conquered, when He who was slain by him rose again. It is something more, and more profound of comprehension, to see that the devil was conquered when he thought himself to have conquered, that is, when Christ was slain. For then that blood, since it was His who had no sin at all, was poured out for the remission of our sins; that, because the devil deservedly held

[1] Rom. vi. 9. [2] 1 Cor. i. 25.

those whom, as guilty of sin, he bound by the condition of death, he might deservedly loose them through Him, whom, as guilty of no sin, the punishment of death undeservedly affected. The strong man was conquered by this righteousness, and bound with this chain, that his vessels might be spoiled,[1] which with himself and his angels had been vessels of wrath while with him, and might be turned into vessels of mercy.[2] For the Apostle Paul tells us, that these words of our Lord Jesus Christ Himself were spoken from heaven to him when he was first called. For among the other things which he heard, he speaks also of this as said to him thus: "For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen from me, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open the eyes of the blind, and to turn them from darkness [to light], and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, and faith that is in me."[3] And hence the same apostle also, exhorting believers to the giving of thanks to God the Father, says: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption, even the forgiveness of sins."[4] In this redemption, the blood of Christ was given, as it were, as a price for us, by accepting which the devil was not enriched, but bound: that we might be loosened from his bonds, and that he might not with himself involve in the meshes of sins, and so deliver to the destruction of the second and eternal death,[5] any one of those whom Christ, free from all debt, had redeemed by pouring out His own blood unindebtedly; but that they who belong to the grace of Christ, foreknown, and predestinated, and elected before the foundation of the world,[6] should only so far die as Christ Himself died for them, *i.e.* only by the death of the flesh, not of the spirit.

[1] Mark iii. 27.
[2] Rom. ix. 22, 23.
[3] Acts xxvi. 16-18.
[4] Col. i. 13, 14.
[5] Apoc. xxi. 8.
[6] 1 Pet. i. 20.

CHAP. XVI.—*The remains of death and the evil things of the world turn to good for the elect. How fitly the death of Christ was chosen, that we might be justified in His blood. What the anger of God is.*

20. For although the death, too, of the flesh itself came originally from the sin of the first man, yet the good use of it has made most glorious martyrs. And so not only that death itself, but all the evils of this world, and the griefs and labours of men, although they come from the deserts of sins, and especially of original sin, whence life itself too became bound by the bond of death, yet have fitly remained, even when sin is forgiven; that man might have wherewith to contend for truth, and whereby the goodness of the faithful might be exercised; in order that the new man through the new covenant might be made ready among the evils of this world for a new world, by bearing wisely the misery which this condemned life deserved, and by rejoicing soberly because it will be finished, but expecting faithfully and patiently the blessedness which the future life, being set free, will have for ever. For the devil being cast forth from his dominion, and from the hearts of the faithful, in the condemnation and faithlessness of whom he, although himself also condemned, yet reigned, is only so far permitted to be an adversary according to the condition of this mortality, as God knows to be expedient for them: concerning which the sacred writings speak through the mouth of the apostle: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."[1] And those evils which the faithful endure piously, are of profit either for the correction of sins, or for the exercising and proving of righteousness, or to manifest the misery of this life, that the life where will be that true and perpetual blessedness may be desired more ardently, and sought out more earnestly. But it is on their account that these evils are still kept in being, of whom the apostle says: "For we know that all things work together for good to them that love God, to them who are called to be holy according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many

[1] 1 Cor. x. 13.

brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." It is of these who are predestinated, that not one shall perish with the devil; not one shall remain even to death under the power of the devil. And then follows what I have already cited above:[1] "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all; how has He not with Him also freely given us all things?"[2]

21. Why then should the death of Christ not have come to pass? Nay, rather, why should not that death itself have been chosen above all else to be brought to pass, to the passing by of the other innumerable ways which He who is omnipotent could have employed to free us; that death, I say, wherein neither was anything diminished or changed from His divinity, and so great benefit was conferred upon men, from the humanity which He took upon Him, that a temporal death, which was not due, was rendered by the eternal Son of God, who was also the Son of man, whereby He might free them from an eternal death which was due? The devil was holding fast our sins, and through them was fixing us deservedly in death. He discharged them, who had none of His own, and who was led by him to death undeservedly. That blood was of such price, that he who even slew Christ for a time by a death which was not due, can as his due detain no one, who has put on Christ, in the eternal death which was due. Therefore "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified in His blood, we shall be saved from wrath through Him." Justified, he says, in His blood,—justified plainly, in that we are freed from all sin; and freed from all sin, because the Son of God, who knew no sin, was slain for us. Therefore "we shall be saved from wrath through Him;" from the wrath certainly of God, which is nothing else but just retribution. For the wrath of God is not, as is that of man, a perturbation of the mind; but it is the wrath of Him to whom Holy Scripture says in another place, "But Thou, O Lord, mastering Thy power, judgest with calmness."[3] If,

[1] C. 2. [2] Rom. viii. 28-32. [3] Wisd. xii. 18.

therefore, the just retribution of God has received such a name, what can be the right understanding also of the reconciliation of God, unless that then such wrath comes to an end? Neither were we enemies to God, except as sins are enemies to righteousness; which being forgiven, such enmities come to an end, and they whom He Himself justifies are reconciled to the Just One. And yet certainly He loved them even while still enemies, since "He spared not His own Son, but delivered Him up for us all," when we were still enemies. And therefore the apostle has rightly added: "For if, when we were enemies, we were reconciled to God by the death of His Son," by which that remission of sins was made, "much more, being reconciled, we shall be saved in His life." Saved in life, who were reconciled by death. For who can doubt that He will give His life for His friends, for whom, when enemies, He gave His death? "And not only so," he says, "but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." "Not only," he says, "shall we be saved," but "we also joy;" and not in ourselves, but "in God;" nor through ourselves, "but through our Lord Jesus Christ, by whom we have now received the atonement," as we have argued above. Then the apostle adds, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned,"[1] etc.: in which he disputes at some length concerning the two men; the one the first Adam, through whose sin and death we, his descendants, are bound by, as it were, hereditary evils; and the other the second Adam, who is not only man, but also God, by whose payment for us of what He owed not, we are freed from the debts both of our first father and of ourselves. Further, since on account of that one the devil held all who were begotten through his corrupted carnal concupiscence, it is just that on account of this one he should loose all who are regenerated through His immaculate spiritual grace.

CHAP. XVII.—*Other advantages of the incarnation.*

22. There are many other things also in the incarnation of Christ, displeasing as it is to the proud, that are to be observed

[1] Rom. v. 8, 12.

and thought of advantageously. And one of them is, that it has been demonstrated to man what place he has in the things which God has created; since human nature could so be joined to God, that one person could be made of two substances, and thereby indeed of three—God, soul, and flesh: so that those proud malignant spirits, who interpose themselves as mediators to deceive, although as if to help, do not therefore dare to place themselves above man, because they have not flesh; and chiefly because the Son of God deigned to die also in the same flesh, lest they, because they seem to be immortal, should therefore succeed in getting themselves worshipped as gods. Further, that the grace of God might be commended to us in the man Christ without any precedent merits; because not even He Himself obtained by any precedent merits that He should be joined in such great unity with the true God, and should become the Son of God, one Person with Him; but from the time when He began to be man, from that time He is also God; whence it is said, "The Word was made flesh."[1] Then, again, there is this, that the pride of man, which is the chief hindrance against his cleaving to God, can be confuted and healed through such great humility of God. Man learns also how far he has gone away from God; and what it is worth to him as a pain to cure him, when he returns through such a Mediator, who both as God assists men by His divinity, and as man agrees with men by His weakness. For what greater example of obedience could be given to us, who had perished through disobedience, than God the Son obedient to God the Father, even to the death of the cross?[2] Nay, wherein could the reward of obedience itself be better shown, than in the flesh of so great a Mediator, which rose again to eternal life? It belonged also to the justice and goodness of the Creator, that the devil should be conquered by the same rational creature which he rejoiced that he himself had conquered, and by one that came from the same race, which by the corruption of its origin through one, he held altogether.

[1] John i. 14. [2] Phil. ii. 8.

CHAP. XVIII.—*Why the Son of God took man upon Himself from the race of Adam, and from a virgin.*

23. For assuredly God could have taken upon Himself to be man, that in that manhood He might be the Mediator of God and men, from some other source, and not from the race of that Adam who bound the human race by his sin; as He did not create him whom He first created, of the race of some one else. Therefore He was able, either so, or in any other mode that He would, to create yet one other, by whom the conqueror of the first might be conquered. But God judged it better both to take upon Him man through whom to conquer the enemy of the human race, from the race itself that had been conquered; and yet to do this of a virgin, whose conception, not flesh but spirit, not lust but faith, preceded.[1] Nor did the concupiscence of the flesh intervene, by which the rest of men, who derive original sin, are propagated and conceived; but holy virginity became pregnant, not by conjugal intercourse, but by belief,—lust being utterly absent,—that that which was born from the root of the first man might derive only the origination of race, not also of guilt. For there was born, not a nature corrupted by the contagion of transgression, but the one only remedy of all such corruptions. There was born, I say, a Man having nothing, and to have nothing, at all of sin; through whom they were to be born again so as to be freed from sin, who could not be born without sin. For although conjugal chastity makes a right use of the carnal concupiscence which is in our members; yet it is liable to motions not voluntary, by which it shows either that it could not have existed at all in paradise before sin, or if it did, that it was not then such as that sometimes it should resist the will. But now we feel it to be such, that in opposition to the law of the mind, and even if there is no question of begetting, it works in us the incitement of sexual intercourse; and if in this men yield to it, then it is satisfied by an act of sin; if they do not, then it is bridled by an act of refusal: which two things who could doubt to have been alien from paradise before sin? For neither did the chastity that then was do anything indecorous, nor did the happiness that then was

[1] Luke i. 26-32.

suffer anything unquiet. It was necessary, therefore, that this carnal concupiscence should be entirely absent, when the offspring of the Virgin was conceived; in whom the author of death was to find nothing worthy of death, and yet was to slay Him in order that he might be conquered by the death of the Author of life: the conqueror of the first Adam, who held fast the human race, conquered by the second Adam, and losing the Christian race, freed out of the human race from human guilt, through Him who was not in the guilt, although He was of the race; that that deceiver might be conquered by that race which he had conquered by guilt. And this was so done, in order that man may not be lifted up, but "that he that glorieth should glory in the Lord."[1] For he who was conquered was only man; and he was therefore conquered, because he lusted proudly to be a god. But He who conquered was both man and God; and therefore He so conquered, being born of a virgin, because God in humility did not, as He rules other saints, so rule that Man, but bare Him. These so great gifts of God, and whatever else there are, which it is too long for us now upon this subject both to inquire and to discuss, could not exist unless the Word had been made flesh.

CHAP. XIX.—*What in the incarnate Word belongs to knowledge, what to wisdom.*

24. And all these things which the Word made flesh did and bare for us in time and place, belong, according to the distinction which we have undertaken to demonstrate, to knowledge, not to wisdom. And as the Word is without time and without place, it is co-eternal with the Father, and in its wholeness everywhere; and if any one can, as much as he can, speak truly concerning this Word, then his discourse will pertain to wisdom. And hence the Word made flesh, which is Christ Jesus, has the treasures both of wisdom and of knowledge. For the apostle, writing to the Colossians, says: "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit

[1] 2 Cor. x. 17.

together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of he mystery of God, which is Christ Jesus: in whom are hid all the treasures of wisdom and knowledge."[1] To what extent the apostle knew all those treasures, how much of them he had penetrated, and in them to how great things he had reached, who can know? Yet, for my part, according to that which is written, "But the manifestation of the Spirit is given to every man to profit withal; for to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit;"[2] if these two are in such way to be distinguished from each other, that wisdom is to be assigned to divine things, knowledge to human, I acknowledge both in Christ, and so with me do all His faithful ones. And when I read, "The Word was made flesh, and dwelt among us," I understand by the Word the true Son of God, I acknowledge in the flesh the true Son of man, and both together joined into one Person of God and man, by an ineffable copiousness of grace. And on account of this, the apostle goes on to say, "And we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth."[3] If we refer grace to knowledge, and truth to wisdom, I think we shall not swerve from that distinction between these two things which we have commended. For in those things that have their origin in time, this is the highest grace, that man is joined with God in unity of person; but in things eternal the highest truth is rightly attributed to the Word of God. But that the same is Himself the Only-begotten of the Father, full of grace and truth,—this took place, in order that He Himself in things done for us in time should be the same for whom we are cleansed by the same faith, that we may contemplate Him stedfastly in things eternal. And those distinguished philosophers of the heathen who have been able to understand and discern the invisible things of God by those things which are made, have yet, as is said of them, "held down the truth in iniquity;"[4] because they philosophized without a Mediator, that is, without the man Christ, whom they neither believed to be about to come at the word

[1] Col. ii. 1-3.
[2] 1 Cor. xii. 7, 8.
[3] John i. 14.
[4] Rom. i. 23; detinuerunt.

of the prophets, nor to have come at that of the apostles. For, placed as they were in these lowest things, they could not but seek some media through which they might attain to those lofty things which they had understood; and so they fell upon deceitful spirits, through whom it came to pass, that "they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."[1] For in such forms also they set up or worshipped idols. Therefore Christ is our knowledge, and the same Christ is also our wisdom. He Himself implants in us faith concerning temporal things, He Himself shows forth the truth concerning eternal things. Through Him we reach on to Himself: we stretch through knowledge to wisdom; yet we do not withdraw from one and the same Christ, "in whom are hidden all the treasures of wisdom and of knowledge." But now we speak of knowledge, and will hereafter speak of wisdom as much as He Himself shall grant. And let us not so take these two things, as if it were not allowable to speak either of the wisdom which is in human things, or of the knowledge which is in divine. For after a laxer custom of speech, both can be called wisdom, and both knowledge. Yet the apostle could not in any way have written, "To one is given the word of wisdom, to another the word of knowledge," except also these several things had been properly called by the several names, of the distinction between which we are now treating.

CHAP. XX.—*What has been treated of in this book. How we have reached by steps to a certain trinity, which is found in practical knowledge and true faith.*

25. Now, therefore, let us see what this prolix discourse has effected, what it has gathered, whereto it has reached. It belongs to all men to will to be blessed; yet all men have not faith, whereby the heart is cleansed, and so blessedness is reached. And thus it comes to pass, that by means of the faith which not all men will, we have to reach on to the blessedness which there can be no one who does not will. All see in their own heart that they will to be blessed; and so great is the agreement of human nature on this subject,

[1] Rom. i. 18, 20.

that the man is not deceived who conjectures this concerning another's mind, out of his own: in short, we know ourselves that all will this. But many despair that they themselves can be immortal, although no otherwise can any one be that which all will, that is, blessed. Yet they will also to be immortal if they could; but through not believing that they can, they do not so live that they can. Therefore faith is necessary, that we may attain blessedness in all the good things of human nature, that is, of both soul and body. But that same faith requires that this faith be limited in Christ, who rose in the flesh from the dead, not to die any more; and that no one is freed from the dominion of the devil, through the forgiveness of sins, save by Him; and that in the abiding place of the devil, life must needs be at once miserable and never-ending, which ought rather to be called death than life. All which I have also argued, so far as space permitted, in this book, while I have already said much on the subject in the fourth book of this work as well;[1] but in that place for one purpose, here for another,—namely, there, that I might show why and how Christ was sent in the fulness of time by the Father,[2] on account of those who say that He who sent and He who was sent cannot be equal in nature; but here, in order to distinguish practical knowledge from contemplative wisdom.

26. For we wished to ascend, as it were, by steps, and to seek in the inner man, both in knowledge and in wisdom, a sort of trinity of its own special kind, such as we sought before in the outer man; in order that we may come, with a mind more practised in these lower things, to the contemplation of that Trinity which is God, according to our little measure, if indeed we can even do this, at least in a riddle and as through a glass.[3] If, then, any one have committed to memory the words of this faith in their sounds alone, not knowing what they mean, as they commonly who do not know Greek hold in memory Greek words, or similarly Latin ones, or those of any other language of which they are ignorant, has not he a sort of trinity in his mind? because, first, those sounds of words are in his memory, even when he does not think there-

[1] Cc. 19-21. [2] Gal. iv. 4. [3] 1 Cor. xiii. 12.

upon; and next, the mind's eye of his act of recollection is formed thence when he does think of them; and next, the will of him who remembers and thinks unites both. Yet we should by no means say that the man in so doing busies himself with a trinity of the interior man, but rather of the exterior; because he remembers, and when he wills, contemplates as much as he wills, that alone which belongs to the sense of the body, which is called hearing. Nor in such an act of thought does he do anything else than deal with images of corporeal things, that is, of sounds. But if he holds and recollects what those words signify, now indeed something of the inner man is brought into action; not yet, however, ought he to be said or thought to live according to a trinity of the inner man, if he does not love those things which are there declared, enjoined, promised. For it is possible for him also to hold and think these things, supposing them to be false, in order that he may endeavour to disprove them. Therefore that will, which in this case unites those things which are held in the memory with those things which are thence impressed on the mind's eye of the thought, completes, indeed, some kind of trinity, since itself is a third added to two others; but the man does not live according to this, when those things which are thought are taken to be false, and are not accepted. But when those things are believed to be true, and those things which therein ought to be loved are loved, then at last the man does live according to a trinity of the inner man; for every one lives according to that which he loves. But how can things be loved which are not known, but only believed? This question has been already treated of in former books;[1] and we found, that no one loves what he is wholly ignorant of, but that when things not known are said to be loved, they are loved from those things which are known. And now we so conclude this book, that we admonish the just to live by faith,[2] which faith worketh by love,[3] so that the virtues also themselves, by which one lives prudently, boldly, temperately, and justly, be all referred to the same faith; for not otherwise can they be true virtues. And yet these in this life are not of so great worth, as that the

[1] Bk. viii. cc. 8 seqq., and Bk. x. c. 1, etc.
[2] Rom. i. 17.
[3] Gal. v. 6.

remission of sins, of some kind or other, is not sometimes necessary here; and this remission comes not to pass except through Him, who by His own blood conquered the prince of sinners. Whatsoever ideas are in the mind of the faithful man from this faith, and from such a life, when they are contained in the memory, and are looked at by recollection, and please the will, set forth a kind of trinity of its own sort. But the image of God, of which by His help we shall afterwards speak, is not yet in that trinity; a thing which will then be more apparent, when it shall have been shown where it is, which the reader may expect in a succeeding book.

BOOK FOURTEENTH.

THE TRUE WISDOM OF MAN IS TREATED OF; AND IT IS SHOWN THAT THE IMAGE OF GOD, WHICH MAN IS IN RESPECT TO HIS MIND, IS NOT PLACED PROPERLY IN TRANSITORY THINGS, AS IN MEMORY, UNDERSTANDING, AND LOVE, WHETHER OF FAITH ITSELF AS EXISTING IN TIME, OR EVEN OF THE MIND AS BUSIED WITH ITSELF, BUT IN THINGS THAT ARE PERMANENT; AND THAT THIS WISDOM IS THEN PERFECTED, WHEN THE MIND IS RENEWED IN THE KNOWLEDGE OF GOD, ACCORDING TO THE IMAGE OF HIM WHO CREATED MAN AFTER HIS OWN IMAGE, AND THUS ATTAINS TO WISDOM, WHEREIN THAT WHICH IS CONTEMPLATED IS ETERNAL.

CHAP. I.—*What the wisdom is of which we are here to treat. Whence the name of philosopher arose. What has been already said concerning the distinction of knowledge and wisdom.*

1. We must now discourse concerning wisdom; not the wisdom of God, which without doubt is God, for His only-begotten Son is called the wisdom of God;[1] but we will speak of the wisdom of man, yet of true wisdom, which is according to God, and is His true and chief worship, which is called in Greek by one term, *θεοσέβεια*. And this term, as we have already observed, when our own countrymen themselves also wished to interpret it by a single term, was by them rendered piety, whereas piety means more commonly what the Greeks call *εὐσέβεια*. But because *θεοσέβεια* cannot be translated perfectly by any one word, it is better translated by two, so as to render it rather by "the worship of God." That this is the wisdom of man, as we have already laid down in the twelfth book[2] of this work, is shown by the authority of Holy Scripture, in the book of God's servant Job, where we read that the Wisdom of God said to man, "Behold piety, that is wisdom; and to depart from evil is knowledge;"[3] or, as some have translated the Greek word *ἐπιστήμην*, "learning,"[4] which certainly takes its name from learning,[4] whence also it may be called knowledge. For every-

[1] Ecclus. xxiv. 5 and 1 Cor. i. 24.
[2] C. 14.
[3] Job xxviii. 28.
[4] Disciplina, disco.

thing is learned in order that it may be known. Although the same word, indeed,[1] is employed in a different sense, where any one suffers evils for his sins, that he may be corrected. Whence is that in the Epistle to the Hebrews, "For what son is he to whom the father giveth not discipline?" And this is still more apparent in the same epistle: "Now no chastening[2] for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."[3] Therefore God Himself is the chiefest wisdom; but the worship of God is the wisdom of man, of which we now speak. For "the wisdom of this world is foolishness with God."[4] It is in respect to this wisdom, therefore, which is the worship of God, that Holy Scripture says, "The multitude of the wise is the welfare of the world."[5]

2. But if to dispute of wisdom belongs to wise men, what shall we do? Shall we dare indeed to profess wisdom, lest it should be mere impudence for ourselves to dispute about it? Shall we not be alarmed by the example of Pythagoras?—who dared not profess to be a wise man, but answered that he was a philosopher, *i.e.* a lover of wisdom; whence arose the name, that became thenceforth so much the popular name, that no matter how great the learning wherein any one excelled, either in his own opinion or that of others, in things pertaining to wisdom, he was still called nothing more than philosopher. Or was it for this reason that no one, even of such as these, dared to profess himself a wise man,—because they imagined that a wise man was one without sin? But our Scriptures do not say this, which say, "Rebuke a wise man, and he will love thee."[6] For doubtless he who thinks a man ought to be rebuked, judges him to have sin. However, for my part, I dare not profess myself a wise man even in this sense; it is enough for me to assume, what they themselves cannot deny, that to dispute of wisdom belongs also to the philosopher, *i.e.* the lover of wisdom. For they have not given over so disputing, who have professed to be lovers of wisdom rather than wise men.

[1] Disciplina. [2] Disciplina. [3] Heb. xii. 7, 11.
[4] 1 Cor. iii. 19. [5] Wisd. vi. 26. [6] Prov. ix. 8.

3. In disputing, then, about wisdom, they have defined it thus: Wisdom is the knowledge of things human and divine. And hence, in the last book, I have not withheld the admission, that the cognizance of both subjects, whether divine or human, may be called both knowledge and wisdom.[1] But according to the distinction made in the apostle's words, "To one is given the word of wisdom, to another the word of knowledge,"[2] this definition is to be divided, so that the knowledge of things divine shall be called wisdom, and that of things human appropriate to itself the name of knowledge; and of the latter I have treated in the thirteenth book, not indeed so as to attribute to this knowledge everything whatever that can be known by man about things human, wherein there is exceeding much of empty vanity and mischievous curiosity, but only those things by which that most wholesome faith, which leads to true blessedness, is begotten, nourished, defended, strengthened; and in this knowledge most of the faithful are not strong, however exceeding strong in the faith itself. For it is one thing to know only what man ought to believe in order to attain to a blessed life, which must needs be an eternal one; but another to know in what way this belief itself may both help the pious, and be defended against the impious, which last the apostle seems to call by the special name of knowledge. And when I was speaking of this knowledge before, my especial business was to commend faith, first briefly distinguishing things eternal from things temporal, and there discoursing of things temporal; but while deferring things eternal to the present book, I showed also that faith respecting things eternal is itself a thing temporal, and dwells in time in the hearts of believers, and yet is necessary in order to attain the things eternal themselves.[3] I argued also, that faith respecting the things temporal, which He that is eternal did and suffered for us as man, which manhood He bare in time and carried on to things eternal, is profitable also for the obtaining of things eternal; and that the virtues themselves, whereby in this temporal and mortal life men live prudently, bravely, temperately, and justly, are not true virtues, unless they are re-

[1] Bk. xiii. cc. 1, 19. [2] 1 Cor. xiii. 12. [3] Bk. xiii. c. 7.

ferred to that same faith, temporal though it is, which leads on nevertheless to things eternal.

CHAP. II.—*There is a kind of trinity in the holding, contemplating, and loving faith temporal, but one that does not yet attain to being properly an image of God.*

4. Wherefore since, as it is written, "While we are in the body, we are absent from the Lord; for we walk by faith, not by sight;"[1] undoubtedly, so long as the just man lives by faith,[2] howsoever he lives according to the inner man, although he aims at truth and reaches on to things eternal by this same temporal faith, nevertheless in the holding, contemplating, and loving this temporal faith, we have not yet reached such a trinity as is to be called an image of God; lest that should seem to be constituted in things temporal which ought to be so in things eternal. For when the human mind sees its own faith, whereby it believes what it does not see, it does not see a thing eternal. For that will not always exist, which certainly will not then exist, when this pilgrimage, whereby we are absent from God, in such way that we must needs walk by faith, shall be ended, and that sight shall have succeeded it whereby we shall see face to face;[3] just as now, because we believe although we do not see, we shall deserve to see, and shall rejoice at having been brought through faith to sight. For then it will be no longer faith, by which that is believed which is not seen; but sight, by which that is seen which is believed. And then, therefore, although we remember this past mortal life, and call to mind by recollection that we once believed what we did not see, yet that faith will be reckoned among things past and done with, not among things present and always continuing. And hence also that trinity which now consists in the remembering, contemplating, and loving this same faith while present and continuing, will then be found to be done with and past, and not still enduring. And hence it is to be gathered, that if that trinity is indeed an image of God, then this image itself would have to be reckoned, not among things that exist always, but among things transient.

[1] 2 Cor. v. 6, 7. [2] Rom. i. 17. [3] 1 Cor. xiii. 12.

CHAP. III.—*A difficulty removed, which lies in the way of what has just been said.*

But far be it from us to think, that while the nature of the soul is immortal, and from the first beginning of its creation thenceforward never ceases to be, yet that which is the best thing it has, should not endure for ever with its own immortality. Yet what is there in its nature as created, better than that it is made after the image of its Creator ?[1] We must find then what may be fittingly called the image of God, not in the holding, contemplating, and loving faith, which will not exist always, but in that which will exist always.

5. Shall we then scrutinize somewhat more carefully and deeply whether the case is really thus? For it may be said that this trinity does not perish even when faith itself shall have passed away: because, as now we both hold it by memory, and discern it by thought, and love it by will; so then also, when we shall both hold in memory, and shall recollect, that we once had it, and shall unite these two by the third, namely will, the same trinity will still continue. Since, if it have left in its passage as it were no trace in us, doubtless we shall not have ought of it even in our memory, whereto to recur when recollecting it as past, and by the third, viz. purpose, coupling both these, to wit, what was in our memory though we were not thinking about it, and what is formed thence by thought. But he who speaks thus, does not perceive, that when we hold, see, and love in ourselves our present faith, we are concerned with a different trinity as now existing, from that trinity which will exist, when we shall contemplate by recollection, not the faith itself, but as it were the imagined trace of it laid up in the memory, and shall unite by the will, as by a third, these two things, viz. that which was in the memory of him who retains, and that which is impressed thence upon the sight of the mind of him who recollects. And that we may understand this, let us take an example from things corporeal, of which we have sufficiently spoken in the eleventh book.[2] For as we ascend from lower to higher things, or pass inwards from outer to inner things, we first find a trinity in the bodily object which is seen, and in the sight of the seer, which, when he sees it, is formed thereby, and in the purpose

[1] Gen. i. 27. [2] Cc. 2 sq.

of the will which combines both. Let us assume a trinity like this, when the faith which is now in ourselves is so established in our memory as the bodily object we spoke of was in place, from which faith is formed the thought in recollection, as from that bodily object was formed the sight of the beholder; and to these two, to complete the trinity, will is to be reckoned as a third, which connects and combines the faith established in the memory, and a sort of effigy of that faith impressed upon the sight of recollection; just as in that trinity of corporeal sight, the form of the bodily object that is seen, and the corresponding form wrought in the sight of the beholder, are combined by the purpose of the will. Suppose, then, that this bodily object which was beheld was dissolved and had perished, and that nothing at all of it remained anywhere, to the sight of which the gaze might have recourse; are we then to say, that because the image of the bodily object thus now past and done with remains in the memory, whence to form the contemplation in recollecting, and to have the two united by will as a third, therefore it is the same trinity as that former one, when the appearance of the bodily object posited in place was seen? Certainly not, but altogether a different one: for, not to say that that was from without, while this is from within; the former certainly was produced by the appearance of a present bodily object, the latter by the image of that object now past. So, too, in the case of which we are now treating, to illustrate which we have thought good to adduce this example, the faith which is even now in our mind, as that bodily object was in place, while held, looked at, loved, produces a sort of trinity; but that trinity will exist no more, when this faith in the mind, like that bodily object in place, shall no longer exist. But that which will then exist, when we shall remember it to have been, not to be, in us, will doubtless be a different one. For that which now is, is wrought by the thing itself, present and attached to the mind of one who believes; but that which shall then be, will be wrought by the imagination of a past thing, left in the memory of one who recollects.

CHAP. IV.—*The image of God is to be sought in the immortality of the rational soul. How a trinity is demonstrated in the mind.*

6. Therefore neither is that trinity an image of God, which

is not now, nor is that other an image of God, which then will not be; but we must find in the soul of man, *i.e.* the rational or intellectual soul, that image of the Creator which is immortally implanted in its immortality. For as the immortality itself of the soul is spoken with a qualification; since the soul too has its proper death, when it lacks a blessed life, which is to be called the true life of the soul; but it is therefore called immortal, because it never ceases to live with some life or other, even when it is most miserable;—so, although reason or intellect is at one time torpid in it, at another appears small, and at another great, yet the human soul is never anything save rational or intellectual; and hence, if it is made after the image of God in respect to this, that it is able to use reason and intellect in order to understand and behold God, then from the moment when that nature so marvellous and so great began to be, whether this image be so worn out as to be almost none at all, or whether it be obscure and defaced, or bright and beautiful, certainly it always is. Further, too, pitying the defaced condition of its dignity, divine Scripture tells us, that "although man walks in an image, yet he disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them."[1] It would not therefore attribute vanity to the image of God, unless it perceived it to have been defaced. Yet it sufficiently shows that such defacing does not extend to the taking away its being an image, by saying, "Although man walks in an image." Wherefore in both ways that sentence can be truly enunciated; in that, as it is said, "Although man walketh in an image, yet he disquieteth himself in vain," so it may be said, "Although man disquieteth himself in vain, yet he walketh in an image." For although the nature of the soul is great, yet it can be corrupted, because it is not the highest; and although it can be corrupted, because it is not the highest, yet because it is capable and can be partaker of the highest nature, it is a great nature. Let us seek, then, in this image of God a certain trinity of a special kind, with the aid of Him who Himself made us after His own image. For no otherwise can we healthfully investigate this subject, or arrive at any result according to the wisdom which is from Him.

[1] Ps. xxxix. 7.

But if the reader will either hold in remembrance and recollect what we have said of the human soul or mind in former books, and especially in the tenth, or will carefully re-peruse it in the passages wherein it is contained, he will not require here any more lengthy discourse respecting the inquiry into so great a thing.

7. We said, then, among other things in the tenth book, that the mind of man knows itself. For the mind knows nothing so much as that which is close to itself; and nothing is more close to the mind than itself. We adduced also other evidences, as much as seemed sufficient, whereby this might be most certainly proved.

CHAP. V.—*Whether the mind of infants knows itself.*

What, then, is to be said of the mind of an infant, which is still so small, and buried in such profound ignorance of things, that the mind of a man which knows anything shrinks from the darkness of it? Is that too to be believed to know itself; but that, as being too intent upon those things which it has begun to perceive through the bodily senses, with the greater delight in proportion to their novelty, it is not able indeed to be ignorant of itself, but is also not able to think of itself? Moreover, how intently it is bent upon sensible things that are without it, may be conjectured from this one fact, that it is so greedy of sensible light, that if any one through carelessness, or ignorance of the possible consequences, place a light at night-time where an infant is lying down, on that side to which the eyes of the child so lying down can be bent, but its neck cannot be turned, the gaze of that child will be so fixed in that direction, that we have known some to have come to squint by this means, in that the eyes retained that form which habit in some way impressed upon them while tender and soft. In the case, too, of the other bodily senses, the souls of infants, as far as their age permits, so narrow themselves as it were, and are bent upon them, that they either vehemently detest or vehemently desire that only which offends or allures through the flesh, but do not think of their own inward self, nor can be made to do so by admonition; because they do not yet know the signs that express admonition, whereof words are the

chief, of which as of other things they are wholly ignorant. And that it is one thing not to know oneself, another not to think of oneself, we have shown already in the same book.[1]

8. But let us pass by the infantine age, since we cannot question it as to what goes on within itself, while we have ourselves pretty well forgotten it. Let it suffice only for us hence to be certain, that when man has come to be able to think of the nature of his own mind, and to find out what is the truth, he will find it nowhere else but in himself. And he will find, not what he did not know, but that of which he did not think. For what do we know, if we do not know what is in our own mind; when we can know nothing at all of what we do know, unless by the mind?

CHAP. VI.—*How a kind of trinity exists in the mind thinking of itself. What is the part of thought in this trinity.*

The power of thought, however, is so great, that not even the mind itself can, so to say, place itself in its own sight, except when it thinks of itself; and hence it is so far the case, that nothing is in the sight of the mind, except that which is being thought of, that not even the mind itself, whereby we think whatever we do think, can be in its own sight otherwise than by thinking of itself. But in what way it is not in its own sight when it is not thinking of itself, while it can never be without itself, as though itself were one thing, and the sight of itself another, it is not in my power to discover. For this is not unreasonably said of the eye of the body; for the eye itself of the body is fixed in its own proper place in the body, but its sight extends to things external to itself, and reaches even to the stars. And the eye is not in its own sight, since it does not look at itself, unless by means of a mirror, as is said above;[2] a thing that certainly does not happen when the mind places itself in its own sight by thinking of itself. Does it then see one part of itself by means of another part of itself, when it looks at itself in thought; as we look at some of our members, which can be in our sight, with other also our members, viz. with our eyes? What can be said or thought more absurd? For by what is the mind removed, except by itself? or where is it placed so as to be in its own sight, except before itself?

[1] Bk. x. c. 5. [2] Bk. x. c. 3.

Therefore it will not be there, where it was, when it was not in its own sight; because it has been put down in one place, after being taken away from another. But if it migrated in order to be beheld, where will it remain in order to behold? Is it as it were doubled, so as to be in this and in that place at the same time, viz. both where it can behold, and where it can be beheld; that in itself it may be beholding, and before itself beheld? If we ask the truth, it will tell us nothing of the sort, since it is but feigned images of bodily objects of which we think when we think thus; and that the mind is not such, is very certain to the few minds by which the truth on such a subject can be inquired. It remains, therefore, that the beholding of the mind is something pertaining to its nature, and is recalled to that nature when it thinks of itself, not as though by moving through space, but by an incorporeal conversion; but when it is not thinking of itself, that it is not indeed in its own sight, nor is its own gaze formed from it, but yet that it knows itself, as though it were to itself a remembrance of itself. Like one who is skilled in many branches of learning: the things which he knows are contained in his memory, but nothing thereof is in the sight of his mind except that of which he is thinking; while all the rest are stored up in a kind of secret knowledge, which is called memory. The trinity, then, which we were putting forward, was constituted in this way, that we placed in the memory the object by which the gaze of the thinker was formed, but the conformation itself as if it were the image which is impressed thereby, and love or will as that which combines the two. When the mind, then, beholds itself in thought, it understands and recognises itself; it begets, therefore, this its own understanding and recognition. For an incorporeal thing is beheld when it is understood, and is recognised by the understanding of it. Yet certainly the mind does not so beget this knowledge of itself, when it beholds itself as understood by thought, as though it had before been unknown to itself; but it was known to itself, in the way in which things are known, which are contained in the memory but of which one is not thinking; since we say that a man knows letters even when he is thinking of something else, and not of letters. And these two, the begetter and the begotten, are

coupled together by love, as by a third, which is nothing else than will, seeking or holding fast the enjoyment of something. We held, therefore, that a trinity of the mind is to be intimated also by these three terms, memory, intelligence, will.

9. But since the mind, as we said near the end of the same tenth book, always remembers itself, and always understands and loves itself, although it does not always think of itself as distinguished from those things which are not itself; we must inquire in what way understanding belongs to thought, while the knowledge of each thing that is in the mind, even when one is not thinking of it, is said to belong only to the memory. For if this is so, then the mind had not then these three things, viz. to remember, and to understand, and to love itself; but it only remembered itself, and afterwards, when it began to think of itself, then it understood and loved itself.

CHAP. VII.—*The thing is made plain by an example. In what way the matter is handled in order to help the reader.*

Wherefore let us consider more carefully that example which we have adduced, wherein it was shown that not knowing a thing is different from not thinking of it; and that it may so happen that a man knows something of which he is not thinking, when he is thinking of something else, not of that. When any one, then, who is skilled in two or more branches of knowledge is thinking of one of them, though he is not thinking of the other or others, yet he knows them. But can we rightly say, This musician certainly knows music, but he does not now understand it, because he is not thinking of it; but he does now understand geometry, for of that he is now thinking? Such an assertion, as far as appears, is absurd. What, again, if we were to say, This musician certainly knows music, but he does not now love it, while he is not now thinking of it; but he does now love geometry, because of that he is now thinking;—is not this similarly absurd? But we say quite correctly, This person whom you perceive disputing about geometry is also a perfect musician, for he both remembers music, and understands and loves it; but although he both knows and loves it, he is not now thinking of it, since he is thinking of geometry, of which he is disputing. And hence we are warned that we have a

kind of knowledge of certain things stored up in the recesses of the mind, and that this, when it is thought of, as it were steps forth in public, and is placed as if openly in the sight of the mind; for then the mind itself finds, that it both remembers, and understands, and loves itself, even although it was not thinking of itself, when it was thinking of something else. But in the case of that of which we have not thought for a long time, and cannot think of it unless reminded; that, if the phrase is allowable, in some wonderful way I know not how, we do not know that we know. In short, it is rightly said by him who reminds, to him whom he reminds, You know this, but you do not know that you know it; I will remind you, and you will find that you know what you had thought you did not know. Books, too, lead to the same result, viz. those that are written upon subjects which the reader under the guidance of reason finds to be true; not those subjects which he believes to be true on the faith of the narrator, as in the case of history; but those which he himself also finds to be true, either of himself, or in that truth itself which is the light of the mind. But he who cannot contemplate these things, even when reminded, is too deeply buried in the darkness of ignorance, through great blindness of heart, and too wonderfully needs divine help, to be able to attain to true wisdom.

10. For this reason I have wished to adduce some kind of proof, be it what it might, respecting the act of thinking, such as might serve to show in what way, out of the things contained in the memory, the mind's eye is informed in recollecting, and some such thing is begotten when a man thinks, as was in him when, before he thought, he remembered; because it is easier to distinguish things that take place at successive times, and where the parent precedes the offspring by an interval of time. For if we refer ourselves to the inner memory of the mind by which it remembers itself, and to the inner understanding by which it understands itself, and to the inner will by which it loves itself, where these three always are together, and always have been together since they began to be at all, whether they were being thought of or not; the image of this trinity will indeed appear to pertain even to

the memory alone; but because in this case a word cannot be without a thought (for we think all that we say, even if it be said by that inner word which belongs to no separate language), this image is rather to be discerned in these three things, viz. memory, intelligence, will. And I mean now by intelligence that by which we understand in thought, that is, when our thought is formed by the finding of those things, which had been at hand to the memory but were not being thought of; and I mean that will, or love, or preference, which combines this offspring and parent, and is in some way common to both. Hence it was that I tried also, viz. in the eleventh book, to lead on the slowness of readers by means of outward sensible things which are seen by the eyes of the flesh; and that I then proceeded to enter with them upon that power of the inner man whereby he reasons of things temporal, deferring the consideration of that which dominates as the higher power, by which he contemplates things eternal. And I discussed this in two books, distinguishing the two in the twelfth, the one of them being higher and the other lower, and that the lower ought to be subject to the higher; and in the thirteenth I discussed, with what truth and brevity I could, the office of the lower, in which the wholesome knowledge of things human is contained, in order that we may so act in this temporal life as to attain that which is eternal; since, indeed, I have cursorily included in a single book a subject so manifold and copious, and one so well known by the many and great arguments of many and great men, while manifesting that a trinity exists also in it, but not yet one that can be called an image of God.

CHAP. VIII.—*The trinity which is the image of God is now to be sought in the noblest part of the mind.*

11. But we have come now to that argument in which we have undertaken to consider the noblest part of the human mind, by which it knows or can know God, in order that we may find in it the image of God. For although the human mind is not of the same nature with God, yet the image of that nature than which none is better, is to be sought and found in us, in that than which our nature also has nothing better. But the mind must first be considered as it is in itself,

before it becomes partaker of God; and His image must be found in it. For, as we have said, although worn out and defaced by losing the participation of God, yet the image of God still remains.[1] For it is His image in this very point, that it is capable of Him, and can be partaker of Him; which so great good is only made possible by its being His image. Well, then, the mind remembers, understands, loves itself; if we discern this, we discern a trinity, not yet indeed God, but now at last an image of God. The memory does not receive from without that which it is to hold; nor does the understanding find without that which it is to regard, as the eye of the body does; nor has will joined these two from without, as it joins the form of the bodily object and that which is thence wrought in the sight of the beholder; nor has thought, in being turned to it, found an image of a thing seen without, which has been somehow seized and laid up in the memory, whence the gaze of him that recollects has been formed, will as a third joining the two: as we showed to take place in those trinities which were discovered in things corporeal, or which were somehow drawn within from bodily objects by the bodily sense; of all which we have discoursed in the eleventh book.[2] Nor, again, as it took place, or appeared to do so, when we went on further to discuss that knowledge, which had its place now in the workings of the inner man, and which was to be distinguished from wisdom; of which knowledge the subject-matter was, as it were, adventitious to the mind, and either was brought thither by historical information,—as deeds and words, which are performed in time and pass away, or which again are established in the nature of things in their own times and places,—or arises in the man himself not being there before, whether on the information of others, or by his own thinking,—as faith, which we commended at length in the thirteenth book, or as the virtues, by which, if they are true, one so lives well in this mortality, as to live blessedly in that immortality which God promises. These and other things of the kind have their proper order in time, and in that order we discerned more easily a trinity of memory, sight, and love. For some of such things anticipate the knowledge of learners. For they are knowable

[1] *Supra*, c. iv.

[2] Cc. 2 sq.

also before they are known, and beget in the learner a knowledge of themselves. And they either exist in their own proper places, or have happened in time past; although things that are past do not themselves exist, but only certain signs of them as past, the sight or hearing of which makes it known that they have been and have passed away. And these signs are either situate in the places themselves, as *e.g.* monuments of the dead or the like; or exist in written books worthy of credit, as is all history that is of weight and approved authority; or are in the minds of those who already know them; since what is already known to them is knowable certainly to others also, whose knowledge it has anticipated, and who are able to know it on the information of those who do know it. And all these things, both when they are learned, produce a certain kind of trinity, viz. by their own proper species, which was knowable also before it was known, and by the application to this of the knowledge of the learner, which then begins to exist when he learns them, and by will as a third which combines both; and when they are known, yet another trinity is produced in the recollecting of them, and this now inwardly in the mind itself, from those images which, when they were learned, were impressed upon the memory, and from the informing of the thought when the look has been turned upon these by recollection, and from the will which as a third combines these two. But those things which arise in the mind, not having been there before, as faith and other things of that kind, although they appear to be adventitious, since they are implanted by teaching, yet are not situate without or transacted without, as are those things which are believed; but began to be altogether within in the mind itself. For faith is not that which is believed, but that by which it is believed; and the former is believed, the latter seen. Nevertheless, because it began to be in the mind, which was a mind also before these things began to be in it, it seems to be somewhat adventitious, and will be reckoned among things past, when sight shall have succeeded, and itself shall have ceased to be. And it makes now by its presence, retained as it is, and beheld, and loved, a different trinity from that which it will then make by means of some trace of itself, which in passing

it will have left in the memory: as has been already said above.

CHAP. IX.—*Whether justice and the other virtues cease to exist in the future life.*

12. There is, however, some question raised, whether the virtues likewise by which one lives well in this present mortality, seeing that they themselves begin also to be in the mind, which was a mind none the less when it existed before without them, cease also to exist at that time when they have brought us to things eternal. For some have thought that they will cease, and in the case of three—prudence, fortitude, temperance—such an assertion seems to have something in it; but justice is immortal, and will rather then be made perfect in us than cease to be. Yet Tullius, the great author of eloquence, when arguing in the dialogue *Hortensius*, says of all four: "If we were allowed, when we migrated from this life, to live for ever in the islands of the blessed, as fables tell, what need were there of eloquence when there would be no trials, or what need, indeed, of the very virtues themselves? For we should not need fortitude when nothing of either toil or danger was proposed to us; nor justice, when there was nothing of anybody else's to be coveted; nor temperance, to govern lusts that would not exist; nor, indeed, should we need prudence, when there was no choice offered between good and evil. We should be blessed, therefore, solely by learning and knowing nature, by which alone also the life of the gods is praiseworthy. And hence we may perceive that everything else is a matter of necessity, but this is one of free choice." This great orator, then, when proclaiming the excellence of philosophy, going over again all that he had learned from philosophers, and excellently and pleasantly explaining it, has affirmed all four virtues to be necessary in this life only, which we see to be full of troubles and mistakes; but not one of them when we shall have migrated from this life, if we are permitted to live there where is a blessed life; but that blessed souls are blessed only in learning and knowing, *i.e.* in the contemplation of nature, than which nothing is better and more lovable. It is that nature which created and appointed all other natures. And if it belongs to justice to be

subject to the government of this Nature, then justice is certainly immortal; nor will it cease to be in that blessedness, but will be such and so great that it cannot be more perfect or greater. Perhaps, too, the other three virtues—prudence although no longer with any risk of error, and fortitude without the vexation of bearing evils, and temperance without the thwarting of lust—will exist in that blessedness: so that it may be the part of prudence to prefer or equal no good thing to God; and of fortitude, to cleave to Him most stedfastly; and of temperance, to be pleased by no harmful defect. But that which justice is now concerned with in helping the wretched, and prudence in guarding against treachery, and fortitude in bearing troubles patiently, and temperance in controlling evil pleasures, will not exist there, where there will be no evil at all. And hence those acts of the virtues which are necessary to this mortal life, like the faith to which they are to be referred, will be reckoned among things past; and they make now a different trinity, whilst we hold, look at, and love them as present, from that which they will then make, when we shall discover them not to be, but to have been, by certain traces of them which they will have left in passing in the memory; since then, too, there will be a trinity, when that trace, be it of what sort it may, shall be retained in the memory; and truly recognised, and then these two be joined by will as a third.

CHAP. X.—*How a trinity is produced by the mind remembering, understanding, and loving itself.*

13. In the knowledge of all these temporal things which we have mentioned, there are some knowable things which precede the acquisition of the knowledge of them by an interval of time, as in the case of those sensible objects which were already real before they were known, or of all those things that are learned through history; but some things begin to be at the same time with the knowing of them,—just as, if any visible object, which did not exist before at all, were to rise up before our eyes, certainly it does not precede our knowing it; or if there be any sound made where there is some one to hear, no doubt the sound and the hearing that sound begin and end simultaneously. Yet none the less, whether preceding in time or beginning to exist simultaneously,

knowable things generate knowledge, and are not generated by knowledge. But when knowledge has come to pass, whenever the things known and laid up in memory are reviewed by recollection, who does not see that the retaining them in the memory is prior in time to the sight of them in recollection, and to the uniting of the two things by will as a third? In the mind, however, it is not so. For the mind is not adventitious to itself, as though there came to itself already existing, that same self not already existing, from somewhere else; or did not indeed come from somewhere else, but that in the mind itself already existing, there was born that same mind not already existing; just as faith, which before was not, arises in the mind which already was. Nor does the mind see itself, as it were, set up in its own memory by recollection subsequently to the knowing of itself, as though it was not there before it knew itself; whereas, doubtless, from the time when it began to be, it has never ceased to remember, to understand, and to love itself, as we have already shown. And hence, when it is turned to itself by thought, there arises a trinity, in which now at length we can discern also a word; since it is formed from thought itself, will uniting both. Here, then, we may recognise, more than we have hitherto done, the image of which we are in search.

CHAP. XI.—*Whether memory is also of things present.*

14. But some one will say, That is not memory by which the mind, which is ever present to itself, is affirmed to remember itself; for memory is of things past, not of things present. For there are some, and among them Cicero, who, in treating of the virtues, have divided prudence into these three—memory, understanding, forethought: to wit, assigning memory to things past, understanding to things present, forethought to things future; which last is certain only in the case of those who are prescient of the future; and this is no gift of men, unless it be granted from above, as to the prophets. And hence the book of Wisdom, speaking of men, "The thoughts of mortals," it says, "are fearful, and our forethought uncertain."[1] But memory of things past, and understanding of things present, are

[1] Wisd. ix. 14.

certain: certain, I mean, respecting things incorporeal, which are present; for things corporeal are present to the sight of the corporeal eye. But let any one who denies that there is any memory of things present, attend to the language used even in profane literature, where exactness of words was more looked for than truth of things. "Nor did Ulysses suffer such things, nor did the Ithacan forget himself in so great a peril."[1] For when Virgil said that Ulysses did not forget himself, what else did he mean, except that he remembered himself? And since he was present to himself, he could not possibly remember himself, unless memory pertained to things present. And, therefore, as that is called memory in things past which makes it possible to recall and remember them; so in a thing present, as the mind is to itself, that is not unreasonably to be called memory, which makes the mind at hand to itself, so that it can be understood by its own thought, and then both be joined together by love of itself.

CHAP. XII.—*The trinity in the mind is the image of God, in that it remembers, understands, and loves God, which to do is wisdom.*

15. This trinity, then, of the mind is not therefore the image of God, because the mind remembers itself, and understands and loves itself; but because it can also remember, understand, and love Him by whom it was made. And in so doing it is made wise itself. But if it does not do so, even when it remembers, understands, and loves itself, then it is foolish. Let it then remember its God, after whose image it is made, and let it understand and love Him. Or to say the same thing more briefly, let it worship God, who is not made, by whom because itself was made, it is capable and can be partaker of Him; wherefore it is written, "Behold, the worship of God, that is wisdom."[2] And then it will be wise, not by its own light, but by participation of that supreme Light; and wherein it is eternal, therein shall reign in blessedness. For this wisdom of man is so called, in that it is also of God. For then it is true wisdom; for if it is human, it is vain. Yet not so of God, as is that wherewith God is wise. For He is not wise by partaking of Himself, as the mind is by partaking of God. But as we call it the righteousness of God, not only when we speak of

[1] *Æneid*, iii. 628, 629. [2] Job xxviii. 28.

that by which He Himself is righteous, but also of that which He gives to man when He justifies the ungodly, which latter righteousness the apostle commending, says of some, that "not knowing the righteousness of God, and going about to establish their own righteousness, they are not subject to the righteousness of God;"[1] so also it may be said of some, that not knowing the wisdom of God, and going about to establish their own wisdom, they are not subject to the wisdom of God.

16. There is, then, a nature not made, which made all other natures, great and small, and is without doubt more excellent than those which it has made, and therefore also than that of which we are speaking; viz. than the rational and intellectual nature, which is the mind of man, made after the image of Him who made it. And that nature, more excellent than the rest, is God. And indeed "He is not far from every one of us," as the apostle says, who adds, "For in Him we live, and are moved, and have our being."[2] And if this were said in respect to the body, it might be understood even of this corporeal world; for in it too, in respect to the body, we live, and are moved, and have our being. And therefore it ought to be taken in a more excellent way, and one that is intelligible, not visible, in respect to the mind, which is made after His image. For what is there that is not in Him, of whom it is divinely written, "For of Him, and through Him, and in Him, are all things"?[3] If, then, all things are in Him, in whom can any possibly live that do live, or be moved that are moved, except in Him in whom they are? Yet all are not with Him in that way in which it is said to Him, "I am continually with Thee."[4] Nor is He with all in that way in which we say, The Lord be with you. And so it is the especial wretchedness of man not to be with Him, without whom he cannot be. For, beyond a doubt, he is not without Him in whom he is; and yet if he does not remember, and understand, and love Him, he is not with Him. And when any one absolutely forgets a thing, certainly it is impossible even to remind him of it.

CHAP. XIII.—*How any one can forget and remember God.*

17. Let us take an instance for the purpose from visible

[1] Rom. x. 3. [2] Acts xvii. 27, 28. [3] Rom. xi. 36. [4] Ps. lxxiii. 23.

things. Somebody whom you do not recognise says to you, You know me; and in order to remind you, tells you where, when, and how he became known to you; and if, after the mention of every sign by which you might be recalled to remembrance, you still do not recognise him, then you have so come to forget, as that the whole of that knowledge is altogether blotted out of your mind; and nothing else remains, but that you take his word for it who tells you that you once knew him; or do not even do that, if you do not think the person who speaks to you to be worthy of credit. But if you do remember him, then no doubt you return to your own memory, and find in it that which had not been altogether blotted out by forgetfulness. Let us return to that which led us to adduce this instance from the intercourse of men. Among other things, the 9th Psalm says, "The wicked shall be turned into hell, and all the nations that forget God;"[1] and again the 22d Psalm, "All the ends of the world shall be reminded, and turned unto the Lord."[2] These nations, then, will not so have forgotten God as to be unable to remember Him when reminded of Him; yet, by forgetting God, as though forgetting their own life, they had been turned into death, *i.e.* into hell. But when reminded they are turned to the Lord, as though coming to life again by remembering their proper life which they had forgotten. It is read also in the 94th Psalm, "Perceive now, ye who are unwise among the people; and ye fools, when will ye be wise? He that planted the ear, shall He not hear?" etc.[3] For this is spoken to those, who said vain things concerning God through not understanding Him.

CHAP. XIV.—*The mind loves God in rightly loving itself; and if it love not God, it must be said to hate itself. Even a weak and erring mind is always strong in remembering, understanding, and loving itself. Let it be turned to God, that it may be blessed by remembering, understanding, and loving Him.*

18. But there are yet more testimonies in the divine Scriptures concerning the love of God. For in it those other two are understood by consequence, inasmuch as no one loves that which he does not remember, or of which he is wholly ignorant. And hence is that well-known and primary command-

[1] Ps. ix. 17. [2] Ps. xxii. 27. [3] Ps. xciv. 8, 9.

ment, "Thou shalt love the Lord thy God."[1] The human mind, then, is so constituted, that at no time does it not remember, and understand, and love itself. But since he who hates any one is anxious to injure him, not undeservedly is the mind of man also said to hate itself when it injures itself. For it wills ill to itself through ignorance, in that it does not think that what it wills is prejudicial to it; but it none the less does will ill to itself, when it wills what would be prejudicial to it. And hence it is written, "He that loveth iniquity, hateth his own soul."[2] He, therefore, who knows how to love himself, loves God; but he who does not love God, even if he does love himself,—a thing implanted in him by nature,—yet is not unsuitably said to hate himself, inasmuch as he does that which is adverse to himself, and assails himself as though he were his own enemy. And this is no doubt a terrible delusion, that whereas all will to profit themselves, many do nothing but that which is most pernicious to themselves. When the poet was describing a like disease of dumb animals, "May the gods," says he, "grant better things to the pious, and assign that delusion to enemies. They were rending with bare teeth their own torn limbs."[3] Since it was a disease of the body he was speaking of, why has he called it a delusion, unless because, while nature inclines every animal to take all the care it can of itself, that disease was such that those animals rent those very limbs of theirs, which they desired should be safe and sound? But when the mind loves God, and by consequence, as has been said, remembers and understands Him, then it is rightly enjoined also to love its neighbour as itself; for it has now come to love itself rightly and not perversely when it loves God, by partaking of whom that image not only exists, but is also renewed so as to be no longer old, and restored so as to be no longer defaced, and beatified so as to be no longer unhappy. For although it so love itself, that, supposing the alternative to be proposed to it, it would lose all things which it loves less than itself rather than perish; still, by abandoning Him who is above it, in dependence upon whom alone it could guard its own strength, and enjoy Him as its light, to whom it is sung in the Psalm,

[1] Deut. vi. 5. [2] Ps. xi. 5. [3] Virg. *Georg.* iii. 513, 514.

"I will guard my strength in dependence upon Thee,"[1] and again, "Draw near to Him, and be enlightened,"[2]—it has been made so weak and so dark, that it has fallen away unhappily from itself too, to those things that are not what itself is, and which are beneath itself, by affections that it cannot conquer, and delusions from which it sees no way to return. And hence, when by God's mercy now penitent, it cries out in the Psalms, "My strength faileth me; as for the light of mine eyes, it also is gone from me."[3]

19. Yet, in the midst of these evils of weakness and delusion, great as they are, it could not lose its natural memory, understanding, and love of itself. And therefore what I quoted above[4] can be rightly said, "Although man walketh in an image, surely he is disquieted in vain: he heapeth up treasures, and knoweth not who shall gather them."[5] For why does he heap up treasures, unless because his strength has deserted him, through which he would have God, and so lack nothing? And why cannot he tell for whom he shall gather them, unless because the light of his eyes is taken from him? And so he does not see what the Truth saith, "Thou fool, this night thy soul shall be required of thee. Then whose shall those things be which thou hast provided?"[6] Yet because even such a man walketh in an image, and the man's mind has remembrance, understanding, and love of itself; if it were made plain to it that it could not have both, while it was permitted to choose one and lose the other, viz. either the treasures it has heaped up, or the mind; who is so utterly without mind, as to prefer to have the treasures rather than the mind? For treasures commonly are able to subvert the mind, but the mind that is not subverted by treasures can live more easily and unencumberedly without any treasures. But who will be able to possess treasures unless it be by means of the mind? For if an infant, born as rich as you please, although lord of everything that is rightfully his, yet possesses nothing if his mind be unconscious, how can any one possibly possess anything whose mind is wholly lost? But why say of treasures, that anybody, if the choice be given him, prefers going

[1] Ps. lix. 9. [2] Ps. xxxiv. 5. [3] Ps. xxxviii. 10.
[4] C. 4. [5] Ps. xxxix. 6. [6] Luke xii. 20.

without them to going without a mind; when there is no one that prefers, nay, no one that compares them, to those lights of the body, by which not one man only here and there, as in the case of gold, but every man, possesses the very heaven? For every one possesses by the eyes of the body whatever he gladly sees. Who then is there, who, if he could not keep both, but must lose one, would not rather lose his treasures than his eyes? And yet if it were put to him on the same condition, whether he would rather lose eyes than mind, who is there with a mind that does not see that he would rather lose the former than the latter? For a mind without the eyes of the flesh is still human, but the eyes of the flesh without a mind are bestial. And who would not rather be a man, even though blind in fleshly sight, than a beast that can see?

20. I have said thus much, that even those who are slower of understanding, to whose eyes or ears this book may come, might be admonished, however briefly, how greatly even a weak and erring mind loves itself, in wrongly loving and pursuing things beneath itself. Now it could not love itself if it were altogether ignorant of itself, *i.e.* if it did not remember itself, nor understand itself; by which image of God within itself it has such power as to be able to cleave to Him whose image it is. For it is so reckoned in the order, not of place, but of natures, as that there is none above it save Him. When, finally, it shall altogether cleave to Him, then it will be one spirit, as the apostle testifies, saying, "But he who cleaves to the Lord is one spirit."[1] And this by its drawing near to partake of His nature, truth, and blessedness, yet not by His increasing in His own nature, truth and blessedness. In that nature, then, when it happily has cleaved to it, it will live unchangeably, and will see as unchangeable all that it does see. Then, as divine Scripture promises, "His desire will be satisfied with good things,"[2] good things unchangeable,—the very Trinity itself, its own God, whose image it *is*. And that it may not ever thenceforward suffer wrong, it will be in the hidden place of His presence,[3] filled with so great fulness of Him, that sin thenceforth will never delight it.

[1] 1 Cor. vi. 17. [2] Ps. ciii. 5. [3] Ps. xxxi. 20.

But now, when it sees itself, it sees something not unchangeable.

CHAP. XV.—*Although the soul hopes for blessedness, yet it does not remember lost blessedness, but remembers God and the rules of righteousness. The unchangeable rules of right living are known even to the ungodly.*

21. And of this certainly it feels no doubt, that it is wretched, and longs to be blessed; nor can it hope for the possibility of this on any other ground than its own changeableness; for if it were not changeable, then, as it could not become wretched after being blessed, so neither could it become blessed after being wretched. And what could have made it wretched under an omnipotent and good God, except its own sin and the righteousness of its Lord? And what will make it blessed, unless its own merit and its Lord's reward? But its merit, too, is His grace, whose reward will be its blessedness; for it cannot give itself the righteousness it has lost, and so has not. For this it received when man was created, and assuredly lost it by sinning. Therefore it receives righteousness, that on account of this it may deserve to receive blessedness; and hence the apostle truly says to it, when beginning to be proud as it were of its own good, "For what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?"[1] But when it rightly remembers its own Lord, having received His Spirit, then, because it is so taught by an inward teaching, it feels wholly that it cannot rise save by His affection freely given, nor has been able to fall save by its own defection freely chosen. Certainly it does not remember its own blessedness; since that has been, but is not, and it has utterly forgotten it, and therefore cannot even be reminded of it. But it believes what the trustworthy Scriptures of its God tell of that blessedness, which were written by His prophet, and tell of the blessedness of Paradise, and hand down to us historical information of that first both good and ill of man. And it remembers the Lord its God; for He always is, nor has been and is not, nor is but has not been; but as He never will not be, so He never was not. And He is whole everywhere. And hence it both lives, and is moved, and is in Him;[2] and so

[1] 1 Cor. iv. 7. [2] Acts xvii. 28.

it can remember Him. Not because it recollects the having known Him in Adam, or anywhere else before the life of this present body, or when it was first made in order to be implanted in this body; for it remembers nothing at all of all this. Whatever there is of this, it has been blotted out by forgetfulness. But it is reminded that it be turned to God, as though to that light by which it was in some way touched, even when turned away from Him. For hence it is that even the ungodly think of eternity, and rightly blame and rightly praise many things in the morals of men. And by what rules do they thus judge, except by those wherein they see how men ought to live, even though they themselves do not so live? And where do they see these rules? For they do not see them in their own nature, since no doubt these things are to be seen by the mind, and their minds are confessedly changeable, but these rules are seen as unchangeable by him who can see this too in them; nor yet in the character of their own mind, since these rules are rules of righteousness, and their minds are confessedly unrighteous. Where indeed are these rules written, wherein even the unrighteous recognises what is righteous, wherein he discerns that he ought to have what he himself has not? Where, then, are they written, unless in the book of that light which is called Truth? whence every righteous law is copied and transferred, not by migrating thither, but by being as it were impressed upon it, to the heart of the man that worketh righteousness; as the impression from a ring passes into the wax, yet does not leave the ring. But he who worketh not, and yet sees how he ought to work, he is the man that is turned away from that light, which yet touches him. But he who does not even see how he ought to live, sins indeed with more excuse, because he is not a transgressor of a law that he knows; but even he too is just touched sometimes by the splendour of the everywhere present truth, when upon admonition he confesses.

CHAP. XVI.—*How the image of God is formed anew in man.*

22. But those who, by being reminded, are turned to the Lord from that deformedness whereby they were through worldly lusts conformed to this world, are formed anew from

the world, when they hearken to the apostle, saying, "Be not conformed to this world, but be ye formed again in the renewing of your mind;"[1] that that image may begin to be formed again by Him by whom it had been formed at first. For that image cannot form itself again, as it could deform itself. He says again elsewhere: "Be ye renewed in the spirit of your mind; and put ye on the new man, which after God is created in righteousness and true holiness."[2] That which is meant by "Created after God," is expressed in another place by "After the image of God."[3] But it lost righteousness and true holiness by sinning, through which that image became defaced and tarnished; and this it recovers when it is formed again and renewed. But when he says, "In the spirit of your mind," he does not intend to be understood of two things, as though mind were one, and the spirit of the mind another; but he speaks thus, because all mind is spirit, but all spirit is not mind. For there is a Spirit also that is God,[4] which cannot be renewed, because it cannot grow old. And we speak also of a spirit in man distinct from the mind, to which spirit belong the images that are formed after the likeness of bodies; and of this the apostle speaks to the Corinthians, where he says, "But if I shall have prayed with a tongue, my spirit prayeth, but my understanding is unfruitful."[5] For he speaks thus, when that which is said is not understood; since it cannot even be said, unless the images of the corporeal articulate sounds anticipate the oral sound by the thought of the spirit. The soul of man is also called spirit, whence are the words in the Gospel, "And He bowed His head, and gave up His spirit;"[6] by which the death of the body, through the spirit's leaving it, is signified. We speak also of the spirit of a beast, as it is expressly written in the book of Solomon called Ecclesiastes; "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"[7] It is written too in Genesis, where it is said that by the deluge all flesh died which "had in it the spirit of life."[8] We speak also of the spirit, meaning the wind, a thing most manifestly corporeal; whence

[1] Rom. xii. 2. [2] Eph. iv. 23, 24. [3] Gen. i. 27.
[4] John iv. 24. [5] 1 Cor. xiv. 14. [6] John xix. 30.
[7] Eccles. iii. 21. [8] Gen. vii. 22.

is that in the Psalms, "Fire and hail, snow and ice, the spirit of the storm."[1] Since spirit, then, is a word of so many meanings, the apostle intended to express by "the spirit of the mind" that spirit which is called the mind. As the same apostle also, when he says, "In putting off the body of the flesh,"[2] certainly did not intend two things, as though flesh were one, and the body of the flesh another; but because body is the name of many things that have no flesh (for besides the flesh, there are many bodies celestial and bodies terrestrial), he expressed by the body of the flesh that body which is flesh. In like manner, therefore, by the spirit of the mind, that spirit which is mind. Elsewhere, too, he has even more plainly called it an image, while enforcing the same thing in other words. "Do you," he says, "putting off the old man with his deeds, put on the new man, which is renewed in the knowledge of God after the image of Him that created him."[3] Where the one passage reads, "Put ye on the new man, which is created after God," the other has, "Put ye on the new man, which is renewed after the image of Him that created him." In the one place he says, "After God;" in the other, "After the image of Him that created him." But instead of saying, as in the former passage, "In righteousness and true holiness," he has put in the latter, "In the knowledge of God." This renewal, then, and forming again of the mind, is wrought either after God, or after the image of God. But it is said to be after God, in order that it may not be supposed to be after any other creature; and to be after the image of God, in order that this renewing may be understood to take place in that wherein is the image of God, *i.e.* in the mind. Just as we say, that he who has departed from the body a faithful and righteous man, is dead after the body, not after the spirit. For what do we mean by dead after the body, unless as to the body or in the body, and not dead as to the soul or in the soul? Or if we want to say he is handsome after the body, or strong after the body, not after the mind; what else is this, than that he is handsome or strong in body, not in mind? And the same is the case with numberless other instances. Let us not therefore so understand the words, "After the image

[1] Ps. cxlviii. 8. [2] Col. ii. 11. [3] Col. iii. 9, 10.

of Him that created him," as though it were a different image after which he is renewed, and not the very same which is itself renewed.

CHAP. XVII.—*How the image of God in the mind is renewed until the likeness of God is perfected in it in blessedness.*

23. Certainly this renewal does not take place in the single moment of conversion itself, as that renewal in baptism takes place in a single moment by the remission of all sins; for not one, be it ever so small, remains unremitted. But as it is one thing to be free from fever, and another to grow strong again from the infirmity which the fever produced; and one thing again to pluck out of the body a weapon thrust into it, and another to heal the wound thereby made by a prosperous cure; so the first cure is to remove the cause of infirmity, and this is wrought by the forgiving of all sins; but the second cure is to heal the infirmity itself, and this takes place gradually by making progress in the renewal of that image: which two things are plainly shown in the Psalm, where we read, "Who forgiveth all thine iniquities," which takes place in baptism; and then follows, "and healeth all thine infirmities;"[1] and this takes place by daily additions, while this image is being renewed. And the apostle has spoken of this most expressly, saying, "And though our outward man perish, yet the inner man is renewed day by day."[2] And "it is renewed in the knowledge of God, *i.e.* in righteousness and true holiness," according to the testimonies of the apostle cited a little before. He, then, who is day by day renewed by making progress in the knowledge of God, and in righteousness and true holiness, transfers his love from things temporal to things eternal, from things visible to things intelligible, from things carnal to things spiritual; and diligently perseveres in bridling and lessening his desire for the former, and in binding himself by love to the latter. And he does this in proportion as he is helped by God. For it is the sentence of God Himself, "Without me ye can do nothing."[3] And when the last day of life shall have found any one holding fast faith in the Mediator in such progress and growth as this, he will be welcomed by the holy angels, to be led to God, whom he has worshipped, and to be

[1] Ps. ciii. 3. [2] 2 Cor. iv. 16. [3] John xv. 5.

made perfect by Him; and so will receive in the end of the world an incorruptible body, in order not to punishment, but to glory. For the likeness of God will then be perfected in this image, when the sight of God shall be perfected. And of this the Apostle Paul speaks: "Now we see through a glass, in an enigma, but then face to face."[1] And again: "But we with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."[2] And this is what happens from day to day in those that make good progress.

CHAP. XVIII.—*Whether the sentence of John is to be understood of our future likeness with the Son of God in the immortality itself also of the body.*

24. But the Apostle John says, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is."[3] Hence it appears, that the full likeness of God is to take place in that image of God at that time when it shall receive the full sight of God. And yet this may also possibly seem to be said by the Apostle John of the immortality of the body. For we shall be like to God in this too, but only to the Son, because He only in the Trinity took a body, in which He died and rose again, and which He carried with Him to heaven above. For this, too, is called an image of the Son of God, in which we shall have, as He has, an immortal body, being conformed in this respect not to the image of the Father or of the Holy Spirit, but only of the Son, because of Him alone is it read and received by a sound faith, that "the Word was made flesh."[4] And for this reason the apostle says, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren."[5] "The first-born" certainly "from the dead,"[6] according to the same apostle; by which death His flesh was sown in dishonour, and rose again in glory. According to this image of the Son, to which we are conformed in the body by immortality, we also do that of which the same apostle speaks, "As we have borne the image of the earthy, so shall we also bear the image of the

[1] 1 Cor. xiii. 12. [2] 2 Cor. iii. 18. [3] 1 John iii. 2.
[4] John i. 14. [5] Rom. viii. 29. [6] Col. i. 18.

heavenly;"[1] to wit, that we who are mortal after Adam, may hold by a true faith, and a sure and certain hope, that we shall be immortal after Christ. For so can we now bear the same image, not yet in sight, but in faith; not yet in fact, but in hope. For the apostle, when he said this, was speaking of the resurrection of the body.

CHAP. XIX.—*John is rather to be understood of our perfect likeness with the Trinity in life eternal. Wisdom is perfected in happiness.*

25. But in respect to that image indeed, of which it is said, "Let us make man after our image and likeness,"[2] we believe,—and, after the utmost search we have been able to make, understand,—that man was made after the image of the Trinity, because it is not said, After my, or After thy image. And therefore that place too of the Apostle John must be understood rather according to this image, when he says, "We shall be like Him, for we shall see Him as He is;" because he spoke too of Him of whom he had said, "We are the sons of God."[3] And the immortality of the flesh will be perfected in that moment of the resurrection, of which the Apostle Paul says, "In the twinkling of an eye, at the last trump; and the dead shall be raised incorruptible, and we shall be changed."[4] For in that very twinkling of an eye, before the judgment, the spiritual body shall rise again in power, in incorruption, in glory, which is now sown a natural body in weakness, in corruption, in dishonour. But the image which is renewed in the spirit of the mind in the knowledge of God, not outwardly but inwardly, from day to day, shall be perfected by that sight itself; which then after the judgment shall be face to face, but now makes progress as through a glass in an enigma.[5] And we must understand it to be said on account of this perfection, that "we shall be like Him, for we shall see Him as He is." For this gift will be given to us at that time, when it shall have been said, "Come, ye blessed of my Father, inherit the kingdom prepared for you."[6] For then will the ungodly be taken away, so that he shall not see the glory of the Lord,[7] when those on the left hand shall go into eternal punishment, while those on the right go into life eternal.[8] But "this is eternal life," as the Truth

[1] 1 Cor. xv. 43, 49. [2] Gen. i. 26. [3] John iii. 2. [4] 1 Cor. xv. 52.
[5] 1 Cor. xiii. 12. [6] Matt. xxv. 34. [7] Isa. xxvi. 10. [8] Matt. xxv. 46.

tells us; "to know Thee," He says, "the one true God, and Jesus Christ whom Thou hast sent."[1]

26. This contemplative wisdom, which I believe is properly called wisdom as distinct from knowledge in the sacred writings; but wisdom only of man, which yet man has not except from Him, by partaking of whom a rational and intellectual mind can be made truly wise;—this contemplative wisdom, I say, it is that Cicero commends, in the end of the dialogue *Hortensius*, when he says: "While, then, we consider these things night and day, and sharpen our understanding, which is the eye of the mind, taking care that it be not ever dulled, that is, while we live in philosophy; we, I say, in so doing, have great hope that, if, on the one hand, this sentiment and wisdom of ours is mortal and perishable, we shall still, when we have discharged our human offices, have a pleasant setting, and a not painful extinction, and as it were a rest from life: or if, on the other, as ancient philosophers thought,—and those, too, the greatest and far the most celebrated,—we have souls eternal and divine, then must we needs think, that the more these shall have always kept in their own proper course, *i.e.* in reason and in the desire of inquiry, and the less they shall have mixed and entangled themselves in the vices and errors of men, the more easy ascent and return they will have to heaven." And then he says, adding this short sentence, and finishing his discourse by repeating it: "Wherefore, to end my discourse at last, if we wish either for a tranquil extinction, after living in the pursuit of these subjects, or if to migrate without delay from this present home to another in no little measure better, we must bestow all our labour and care upon these pursuits." And here I marvel, that a man of such great ability should promise to men living in philosophy, which makes man blessed by contemplation of truth, "a pleasant setting after the discharge of human offices, if this our sentiment and wisdom is mortal and perishable;" as if that which we did not love, or rather which we fiercely hated, were then to die and come to nothing, so that its setting would be pleasant to us! But indeed he had not learned this from the philosophers, whom he extols with great praise; but this sentiment is redolent of that New Academy,

[1] John xvii. 3.

wherein it pleased him to doubt of even the plainest things. But from the philosophers that were greatest and far most celebrated, as he himself confesses, he had learned that souls are eternal. For souls that are eternal are not unsuitably stirred up by the exhortation to be found in "their own proper course," when the end of this life shall have come, *i.e.* "in reason and in the desire of inquiry," and to mix and entangle themselves the less in the vices and errors of men, in order that they may have an easier return to God. But that course which consists in the love and investigation of truth does not suffice for the wretched, *i.e.* for all mortals who have only this kind of reason, and are without faith in the Mediator; as I have taken pains to prove, as much as I could, in former books of this work, especially in the fourth and thirteenth.

BOOK FIFTEENTH.

BEGINS BY SETTING FORTH BRIEFLY AND IN SUM THE CONTENTS OF THE PREVIOUS FOURTEEN BOOKS. THE ARGUMENT IS THEN SHOWN TO HAVE REACHED SO FAR AS TO ALLOW OF OUR NOW INQUIRING CONCERNING THE TRINITY, WHICH IS GOD, IN THOSE ETERNAL, INCORPOREAL, AND UNCHANGEABLE THINGS THEMSELVES, IN THE PERFECT CONTEMPLATION OF WHICH A BLESSED LIFE IS PROMISED TO US. BUT THIS TRINITY, AS HE SHOWS, IS HERE SEEN BY US AS BY A MIRROR AND IN AN ENIGMA, IN THAT IT IS SEEN BY MEANS OF THE IMAGE OF GOD, WHICH WE ARE, AS IN A LIKENESS THAT IS OBSCURE AND HARD OF DISCERNMENT. IN LIKE MANNER, IT IS SHOWN, THAT SOME KIND OF CONJECTURE AND EXPLANATION MAY BE GATHERED RESPECTING THE GENERATION OF THE DIVINE WORD, FROM THE WORD OF OUR OWN MIND, BUT ONLY WITH DIFFICULTY, ON ACCOUNT OF THE EXCEEDING DISPARITY WHICH IS DISCERNIBLE BETWEEN THE TWO WORDS; AND, AGAIN, RESPECTING THE PROCESSION OF THE HOLY SPIRIT, FROM THE LOVE THAT IS JOINED THERETO BY THE WILL.

CHAP. I.—*God is above the mind.*

1. Desiring to exercise the reader in the things that are made, in order that he may know Him by whom they are made, we have now advanced so far as to His image, which is man, in that wherein he excels the other animals, *i.e.* in reason or intelligence, and whatever else can be said of the rational or intellectual soul that pertains to what is called the mind.[1] For by this name some Latin writers, after their own peculiar mode of speech, distinguish that which excels in man, and is not in the beast, from the soul,[2] which is in the beast as well. If, then, we seek anything that is above this nature, and seek truly, it is God,—namely, a nature not created, but creating. And whether this is the Trinity, it is now our business to demonstrate not only to believers, by authority of divine Scripture, but also to such as understand, by some kind of reason, if we can. And why I say, if we can, the thing itself will show better when we have begun to argue about it in our inquiry.

[1] Mens or animus.

[2] Anima.

CHAP. II.—*God, although incomprehensible, is ever to be sought. The traces of the Trinity are not vainly sought in the creature.*

2. For God Himself, whom we seek, will, as I hope, help our labours, that they may not be unfruitful, and that we may understand how it is said in the holy Psalm, "Let the heart of them rejoice that seek the Lord. Seek the Lord, and be strengthened: seek His face evermore."[1] For that which is always being sought seems as though it were never found; and how then will the heart of them that seek rejoice, and not rather be made sad, if they cannot find what they seek? For it is not said, The heart shall rejoice of them that find, but of them that seek, the Lord. And yet the prophet Isaiah testifies, that the Lord God can be found when He is sought, when he says: "Seek ye the Lord; and as soon as ye have found Him, call upon Him: and when He has drawn near to you, let the wicked man forsake his ways, and the unrighteous man his thoughts."[2] If, then, when sought, He can be found, why is it said, "Seek ye His face evermore"? Is He perhaps to be sought even when found? For things incomprehensible must so be investigated, as that no one may think he has found nothing, when he has been able to find how incomprehensible that is which he was seeking. Why then does he so seek, if he comprehends that which he seeks to be incomprehensible, unless because he may not give over seeking so long as he makes progress in the inquiry itself into things incomprehensible, and becomes ever better and better while seeking so great a good, which is both sought in order to be found, and found in order to be sought? For it is both sought in order that it may be found more sweetly, and found in order that it may be sought more eagerly. The words of Wisdom in the book of Ecclesiasticus may be taken in this meaning: "They who eat me shall still be hungry, and they who drink me shall still be thirsty."[3] For they eat and drink because they find; and they still continue seeking because they are hungry and thirst. Faith seeks, understanding finds; whence the prophet says, "Unless ye believe, ye shall not understand."[4] And yet, again, understanding still seeks Him, whom it finds; for "God looked down upon the sons of men," as it is sung in the holy

[1] Ps. cv. 3, 4. [2] Isa. lv. 6, 7. [3] Ecclus. xxiv. 29. [4] Isa. vii. 9.

Psalm, "to see if there were any that would understand, and seek after God."[1] And man, therefore, ought for this purpose to have understanding, that he may seek after God.

3. We shall have tarried then long enough among those things that God has made, in order that by them He Himself may be known that made them. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."[2] And hence they are rebuked in the book of Wisdom, "who could not out of the good things that are seen know Him that is: neither by considering the works, did they acknowledge the workmaster; but deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world: with whose beauty if they, being delighted, took them to be gods, let them know how much better the Lord of them is; for the first Author of beauty hath created them. But if they were astonished at their power and virtue, let them understand by them how much mightier He is that made them. For by the greatness and beauty of the creatures proportionably the Maker of them is seen."[3] I have quoted these words from the book of Wisdom for this reason, that no one of the faithful may think me vainly and emptily to have sought first in the creature, step by step through certain trinities, each of their own appropriate kind, until I came at last to the mind of man, traces of that highest Trinity which we seek when we seek God.

CHAP. III.—*A brief recapitulation of all the previous books.*

4. But since the necessities of our discussion and argument have compelled us to say a great many things in the course of fourteen books, which we cannot view at once in one glance, so as to be able to refer them quickly in thought to that which we desire to grasp, I will attempt, by the help of God, to the best of my power, to put briefly together, without arguing, whatever I have established in the several books by argument as known, and to place, as it were, under one mental view, not the way in which we have been convinced of each point, but the points themselves of which we have been convinced; in

[1] Ps. xiv. 2. [2] Rom. i. 20. [3] Wisd. xiii. 1-5.

order that what follows may not be so far separated from that which precedes, as that the perusal of the former shall produce forgetfulness of the latter; or, at any rate, if it have produced such forgetfulness, that what has escaped the memory may be speedily recalled by reperusal.

5. In the first book, the unity and equality of that highest Trinity is shown from Holy Scripture. In the second, and third, and fourth, the same: but a careful handling of the question respecting the sending of the Son and of the Holy Spirit has resulted in three books; and we have demonstrated, that He who is sent is not therefore less than He who sends, because the one sent, the other was sent; since the Trinity, which is in all things equal, being also equally in its own nature unchangeable, and invisible, and everywhere present, works indivisibly. In the fifth,—with a view to those who think that the substance of the Father and of the Son is therefore not the same, because they suppose everything that is predicated of God to be predicated according to substance, and therefore contend that to beget and to be begotten, or to be begotten and unbegotten, as being diverse, are diverse substances,—it is demonstrated that not everything that is predicated of God is predicated according to substance, as He is called good and great according to substance, or anything else that is predicated of Him in respect to Himself, but that some things also are predicated relatively, *i.e.* not in respect to Himself, but in respect to something which is not Himself; as He is called the Father in respect to the Son, or the Lord in respect to the creature that serves Him; and that here, if anything thus relatively predicated, *i.e.* predicated in respect to something that is not Himself, is predicated also as in time, as, *e.g.*, "Lord, Thou hast become our refuge,"[1] then nothing happens to Him so as to work a change in Him, but He Himself continues altogether unchangeable in His own nature or essence. In the sixth, the question how Christ is called by the mouth of the apostle "the power of God and the wisdom of God,"[2] is so far argued that the more careful handling of that question is deferred, viz. whether He from whom Christ is begotten is not wisdom Himself, but only

[1] Ps. xc. 1. [2] 1 Cor. i. 24.

the father of His own wisdom, or whether wisdom begat wisdom. But be it which it may, the equality of the Trinity became apparent in this book also, and that God was not threefold, but a Trinity; and that the Father and the Son are not, as it were, a double as opposed to the single Holy Spirit: for therein three are not anything more than one. We considered, too, how to understand the words of Bishop Hilary, "Eternity in the Father, form in the Image, use in the Gift." In the seventh, the question is explained which had been deferred: in such way that God, who begat the Son, is not only Father of His own power and wisdom, but is Himself also power and wisdom; so, too, the Holy Spirit; and yet that they are not three powers or three wisdoms, but one power and one wisdom, as one God and one essence. It was next inquired, in what way they are called one essence, three persons, or by some Greeks one essence, three substances; and we found that the words were so used through the needs of speech, that there might be one term by which to answer, when it is asked what the three are, whom we truly confess to be three, viz. Father, and Son, and Holy Spirit. In the eighth, it is made plain by reason also to those who understand, that not only the Father is not greater than the Son in the substance of truth, but that both together are not anything greater than the Holy Spirit alone, nor that any two at all in the same Trinity are anything greater than one, nor all three together anything greater than each severally. Next, I have pointed out, that by means of the truth, which is beheld by the understanding, and by means of the highest good, from which is all good, and by means of the righteousness for which a righteous mind is loved even by a mind not yet righteous, we might understand, so far as it is possible to understand, that not only incorporeal but also unchangeable nature, which is God; and by means, too, of love, which in the Holy Scriptures is called God,[1] by which, first of all, those who have understanding begin also, however feebly, to discern the Trinity, to wit, one that loves, and that which is loved, and love. In the ninth, the argument advances as far as to the image of God, viz. man in respect to his mind; and in this we found a kind of trinity,

[1] 1 John iv. 16.

i.e. the mind, and the knowledge whereby the mind knows itself, and the love whereby it loves both itself and its knowledge of itself; and these three are shown to be mutually equal, and of one essence. In the tenth, the same subject is more carefully and subtly handled, and is brought to this point, that we found in the mind a still more manifest trinity of the mind, viz. in memory, and understanding, and will. But since it turned out also, that the mind could never be in such a case as not to remember, understand, and love itself, although it did not always think of itself; but that when it did think of itself, it did not in the same act of thought distinguish itself from things corporeal; the argument respecting the Trinity, of which this is an image, was deferred, in order to find a trinity also in the things themselves that are seen with the body, and to exercise the reader's attention more distinctly in that. Accordingly, in the eleventh, we chose the sense of sight, wherein that which should have been there found to hold good might be recognised also in the other four bodily senses, although not expressly mentioned; and so a trinity of the outer man first showed itself in those things which are discerned from without, to wit, from the bodily object which is seen, and from the form which is thence impressed upon the eye of the beholder, and from the purpose of the will combining the two. But these three things, as was patent, were not mutually equal and of one substance. Next, we found yet another trinity in the mind itself, introduced into it, as it were, by the things perceived from without; wherein the same three things, as it appeared, were of one substance: the image of the bodily object which is in the memory, and the form thence impressed when the mind's eye of the thinker is turned to it, and the purpose of the will combining the two. But we found this trinity to pertain to the outer man, on this account, that it was introduced into the mind from bodily objects which are perceived from without. In the twelfth, we thought good to distinguish wisdom from knowledge, and to seek first, as being the lower of the two, a kind of appropriate and special trinity in that which is specially called knowledge; but that although we have got now in this to something pertaining to the inner man, yet it is not yet to be either called or thought an image

of God. And this is discussed in the thirteenth book by the commendation of Christian faith. In the fourteenth we discuss the true wisdom of man, viz. that which is granted him by God's gift in the partaking of that very God Himself, which is distinct from knowledge; and the discussion reached this point, that a trinity is discovered in the image of God, which is man in respect to his mind, which mind is "renewed in the knowledge" of God, "after the image of Him that created" man;[1] "after His own image;"[2] and so obtains wisdom, wherein is the contemplation of things eternal.

CHAP. IV.—*What universal nature teaches us concerning God.*

6. Let us, then, now seek the Trinity which is God, in the things themselves that are eternal, incorporeal, and unchangeable; in the perfect contemplation of which a blessed life is promised us, which cannot be other than eternal. For not only does the authority of the divine books declare that God is; but the whole nature of the universe itself which surrounds us, and to which we also belong, proclaims that it has a most excellent Creator, who has given to us a mind and natural reason, whereby to see that things living are to be preferred to things that are not living; things that have sense to things that have not; things that have understanding to things that have not; things immortal to things mortal; things powerful to things impotent; things righteous to things unrighteous; things beautiful to things deformed; things good to things evil; things incorruptible to things corruptible; things unchangeable to things changeable; things invisible to things visible; things incorporeal to things corporeal; things blessed to things miserable. And hence, since without doubt we place the Creator above things created, we must needs confess that the Creator both lives in the highest sense, and perceives and understands all things, and that He cannot die, or suffer decay, or be changed; and that He is not a body, but a spirit, of all the most powerful, most righteous, most beautiful, most good, most blessed.

CHAP. V.—*How difficult it is to demonstrate the Trinity by natural reason.*

7. But all that I have said, and whatever else seems to be

[1] Col. iii. 10. [2] Gen. i. 27.

worthily said of God after the like fashion of human speech, applies to the whole Trinity, which is one God, and to the several Persons in that Trinity. For who would dare to say either of the one God, which is the Trinity itself, or of the Father, or Son, or Holy Spirit, either that He is not living, or is without sense or intelligence; or that, in that nature in which they are affirmed to be mutually equal, any one of them is mortal, or corruptible, or changeable, or corporeal? Or is there any one who would deny that any one in the Trinity is most powerful, most righteous, most beautiful, most good, most blessed? If, then, these things, and all others of the kind, can be predicated both of the Trinity itself, and of each several one in that Trinity, where or how shall the Trinity manifest itself? Let us therefore first reduce these numerous predicates to some limited number. For that which is called life in God, is itself His essence and nature. God, therefore, does not live, unless by the life which He is to Himself. And this life is not such as that which is in a tree, wherein is neither understanding nor sense; nor such as is in a beast, for the life of a beast possesses the fivefold sense, but has no understanding. But the life which is God perceives and understands all things, and perceives by mind, not by body, because "God is a spirit."[1] And God does not perceive through a body, as animals do, which have bodies, for He does not consist of soul and body. And hence that single nature perceives as it understands, and understands as it perceives, and its sense and understanding are one and the same. Nor yet so, that at any time He should either cease or begin to be; for He is immortal. And it is not said of Him in vain, that "He only hath immortality."[2] For immortality is true immortality in His case whose nature admits no change. That is also true eternity by which God is unchangeable, without beginning, without end; consequently also incorruptible. It is one and the same thing, therefore, to call God eternal, or immortal, or incorruptible, or unchangeable; and it is likewise one and the same thing to say that He is living, and that He is intelligent, that is, in truth, wise. For He did not receive wisdom whereby to be wise, but He is Himself

[1] John iv. 24. [2] 1 Tim. vi. 16.

wisdom. And this is life, and again is power or might, and yet again beauty, whereby He is called powerful and beautiful. For what is more powerful and more beautiful than wisdom, "which reaches from end to end mightily, and sweetly disposes all things"?[1] Or do goodness, again, and righteousness, differ from each other in the nature of God, as they differ in His works, as though they were two diverse qualities of God—goodness one, and righteousness another? Certainly not; but that which is righteousness is also itself goodness; and that which is goodness is also itself blessedness. And God is therefore called incorporeal, that He may be believed and understood to be a spirit, not a body.

8. Further, if we say, Eternal, immortal, incorruptible, unchangeable, living, wise, powerful, beautiful, righteous, good, blessed, spirit; only the last of this list as it were seems to signify substance, but the rest to signify qualities of that substance; but it is not so in that ineffable and simple nature. For whatever seems to be predicated therein according to quality, is to be understood according to substance or essence. For far be it from us to predicate spirit of God according to substance, and good according to quality; but both according to substance. And so in like manner of all those we have mentioned, of which we have already spoken at length in the former books. Let us choose, then, one of the first four of those in our enumeration and arrangement, *i.e.* eternal, immortal, incorruptible, unchangeable; since these four, as I have argued already, have one meaning; in order that our aim may not be distracted by a multiplicity of objects. And let it be rather that which was placed first, viz. eternal. Let us follow the same course with the four that come next, viz. living, wise, powerful, beautiful. And since life of some sort belongs also to the beast, which has not wisdom; while the next two, viz. wisdom and might, are so compared to one another in the case of man, as that Scripture says, "Better is he that is wise than he that is strong;"[2] and beauty, again, is commonly attributed to bodily objects also: out of these four that we have chosen, let Wise be the one we take. Although these four are not to be called unequal in speaking of God; for they

[1] Wisd. viii. 1. [2] Wisd. vi. 1.

are four names, but one thing. But of the third and last four, —although it is the same thing in God to be righteous that it is to be good or to be blessed; and the same thing to be a spirit that it is to be righteous, and good, and blessed; yet, because in men there can be a spirit that is not blessed, and there can be one both righteous and good, but not yet blessed; but that which is blessed is doubtless both just, and good, and a spirit,—let us rather choose that one which cannot exist even in men without the three others, viz. blessed.

CHAP. VI.—*How there is a trinity in the very simplicity of God. Whether and how the Trinity that is God is manifested from the trinities which have been shown to be in men.*

9. When, then, we say, Eternal, wise, blessed, are these three the Trinity that is called God? We reduce, indeed, those twelve to this small number of three; but perhaps we can go further, and reduce these three also to one of them. For if wisdom and might, or life and wisdom, can be one and the same thing in the nature of God, why cannot eternity and wisdom, or blessedness and wisdom, be one and the same thing in the nature of God? And hence, as it made no difference whether we spoke of these twelve or of those three when we reduced the many to the small number; so does it make no difference whether we speak of those three, or of that one, to the singularity of which we have shown that the other two of the three may be reduced. What fashion, then, of argument, what possible force and might of understanding, what liveliness of reason, what sharp-sightedness of thought, will set forth how (to pass over now the others) this one thing, that God is called wisdom, is a trinity? For God does not receive wisdom from any one as we receive it from Him, but He is Himself His own wisdom; because His wisdom is not one thing, and His essence another, seeing that to Him to be wise is to be. Christ, indeed, is called in the Holy Scriptures, "the power of God, and the wisdom of God."[1] But we have discussed in the seventh book how this is to be understood, so that the Son may not seem to make the Father wise; and our explanation came to this, that the Son is wisdom of wisdom, in the same way as He is light of light, God of God. Nor

[1] 1 Cor. i. 24.

could we find the Holy Spirit to be in any other way than that He Himself also is wisdom, and all together one wisdom, as one God, one essence. How, then, do we understand this wisdom, which is God, to be a trinity? I do not say, How do we believe this? For among the faithful this ought to admit no question. But supposing there is any way by which we can see with the understanding what we believe, what is that way?

10. For if we recall where it was in these books that a trinity first began to show itself to our understanding, the eighth book is that which occurs to us; since it was there that to the best of our power we tried to raise the aim of the mind to understand that most excellent and unchangeable nature, which our mind is not. And we so contemplated this nature as to think of it as not far from us, and as above us, not in place, but by its own awful and wonderful excellence, and in such wise that it appeared to be with us by its own present light. Yet in this no trinity was yet manifest to us, because in that blaze of light we did not keep the eye of the mind stedfastly bent upon seeking it; only we discerned it in a sense, because there was no bulk wherein we must needs think the magnitude of two or three to be more than that of one. But when we came to treat of love, which in the Holy Scriptures is called God,[1] then a trinity began to dawn upon us a little, *i.e.* one that loves, and that which is loved, and love. But because that ineffable light beat back our gaze, and it became in some degree plain that the weakness of our mind could not as yet be tempered to it, we turned back in the midst of the course we had begun and planned, to the (as it were) more familiar consideration of our own mind, according to which man is made after the image of God,[2] in order to relieve our overstrained attention; and thereupon we dwelt from the ninth to the fourteenth book upon the consideration of the creature, which we are, that we might be able to understand and behold the invisible things of God by those things which are made. And now that we have exercised the understanding, as far as was needful, or perhaps more than was needful, in lower things, lo! we wish, but have not strength,

[1] 1 John iv. 16. [2] Gen. i. 27.

to raise ourselves to behold that highest Trinity which is God. For in such manner as we see most undoubted trinities, whether those which are wrought from without by corporeal things, or when these same things are thought of which were perceived from without; or when those things which take their rise in the mind, and do not pertain to the senses of the body, as faith, or as the virtues which comprise the art of living, are discerned by manifest reason, and held fast by knowledge; or when the mind itself, by which we know whatever we truly say that we know, is known to itself, or thinks of itself; or when that mind beholds anything eternal and unchangeable, which itself is not;—in such way, then, I say, as we see in all these instances most undoubted trinities, because they are wrought in ourselves, or are in ourselves, when we remember, look at, or desire these things;—do we, I say, in such manner also see the Trinity that is God; because there also, by the understanding, we behold both Him as it were speaking, and His Word, *i.e.* the Father and the Son; and then, proceeding thence, the love common to both, namely, the Holy Spirit? These trinities that pertain to our senses or to our mind, do we rather see than believe them, but rather believe than see that God is a trinity? But if this is so, then doubtless we either do not at all understand and behold the invisible things of God by those things that are made, or if we behold them at all, we do not behold the Trinity in them; and there is therein somewhat to behold, and somewhat also which we ought to believe, even though not beheld. And as the eighth book showed that we behold the unchangeable good which we are not, so the fourteenth reminded us thereof, when we spoke of the wisdom that man has from God. Why, then, do we not recognise the Trinity therein? Does that wisdom which God is said to be, not perceive itself, and not love itself? Who would say this? Or who is there that does not see, that where there is no knowledge, there in no way is there wisdom? Or are we, in truth, to think that the Wisdom which is God knows other things, and does not know itself; or loves other things, and does not love itself? But if this is a foolish and impious thing to say or believe, then behold we have a trinity,—to wit, wisdom, and the knowledge wisdom has of

itself, and its love of itself. For so, too, we find a trinity in man also, *i.e.* mind, and the knowledge wherewith mind knows itself, and the love wherewith it loves itself.

CHAP. VII.—*That it is not easy to discover the Trinity that is God from the trinities we have spoken of.*

11. But these three are in such way in man, that they are not themselves man. For man, as the ancients defined him, is a rational mortal animal. These things, therefore, are the chief things in man, but are not man themselves. And any one person, *i.e.* each individual man, has these three things in his mind. But if, again, we were so to define man as to say, Man is a rational substance consisting of mind and body, then without doubt man has a soul that is not body, and a body that is not soul. And hence these three things are not man, but belong to man, or are in man. If, again, we put aside the body, and think of the soul by itself, the mind is somewhat belonging to the soul, as though its head, or eye, or countenance; but these things are not to be regarded as bodies. It is not then the soul, but that which is chief in the soul, that is called the mind. But can we say that the Trinity is in such way in God, as to be somewhat belonging to God, and not itself God? And hence each individual man, who is called the image of God, not according to all things that pertain to his nature, but according to his mind alone, is one person, and is an image of the Trinity in his mind. But that Trinity of which he is the image is nothing else in its totality than God, is nothing else in its totality than the Trinity. Nor does anything pertain to the nature of God so as not to pertain to that Trinity; and the Three Persons are of one essence, not as each individual man is one person.

12. There is, again, a wide difference in this point likewise, that whether we speak of the mind in a man, and of its knowledge and love; or of memory, understanding, will,—we remember nothing of the mind except by memory, nor understand anything except by understanding, nor love anything except by will. But in that Trinity, who would dare to say that the Father understands neither Himself, nor the Son, nor the Holy Spirit, except by the Son, or loves them except by the Holy Spirit; and that He remembers only by Himself either Himself,

or the Son, or the Holy Spirit; and in the same way that the Son remembers neither Himself nor the Father, except by the Father, nor loves them except by the Holy Spirit; but that by Himself He only understands both the Father and Son and Holy Spirit: and in like manner, that the Holy Spirit by the Father remembers both the Father and the Son and Himself, and by the Son understands both the Father and the Son and Himself; but by Himself only loves both Himself and the Father and the Son;—as though the Father were both His own memory, and that of the Son and of the Holy Spirit; and the Son were the understanding of both Himself, and the Father and the Holy Spirit; but the Holy Spirit were the love both of Himself, and of the Father and of the Son? Who would presume to think or affirm this of that Trinity? For if therein the Son alone understands both for Himself and for the Father and for the Holy Spirit, we have returned to the old absurdity, that the Father is not wise from Himself, but from the Son, and that wisdom has not begotten wisdom, but that the Father is said to be wise by that wisdom which He begat. For where there is no understanding there can be no wisdom; and hence, if the Father does not understand Himself for Himself, but the Son understands for the Father, assuredly the Son makes the Father wise. But if to God to be is to be wise, and essence is to Him the same as wisdom, then it is not the Son that has His essence from the Father, which is the truth, but rather the Father from the Son, which is a most absurd falsehood. And this absurdity, beyond all doubt, we have discussed, disproved, and rejected, in the seventh book. Therefore God the Father is wise by that wisdom by which He is His own wisdom, and the Son is the wisdom of the Father from the wisdom which is the Father, from whom the Son is begotten; whence it follows that the Father understands also by that understanding by which He is His own understanding (for he could not be wise that did not understand); and that the Son is the understanding of the Father, begotten of the understanding which is the Father. And this same may not be unfitly said of memory also. For how is he wise, that remembers nothing, or does not remember himself? Accordingly, since the

Father is wisdom, and the Son is wisdom, therefore, as the Father remembers Himself, so does the Son also remember Himself; and as the Father remembers both Himself and the Son, not by the memory of the Son, but by His own, so does the Son remember both Himself and the Father, not by the memory of the Father, but by His own. Where, again, there is no love, who would say there was any wisdom? And hence we must infer that the Father is in such way His own love, as He is His own understanding and memory. And therefore these three, *i.e.* memory, understanding, love or will, in that highest and unchangeable essence which is God, are, we see, not the Father and the Son and the Holy Spirit, but the Father alone. And because the Son too is wisdom begotten of wisdom, as neither the Father nor the Holy Spirit understands for Him, but He understands for Himself; so neither does the Father remember for Him, nor the Holy Spirit love for Him, but He remembers and loves for Himself: for He is Himself also His own memory, His own understanding, and His own love. But that He is so comes to Him from the Father, of whom He is born. And because the Holy Spirit also is wisdom proceeding from wisdom, He too has not the Father for a memory, and the Son for an understanding, and Himself for love: for He would not be wisdom if another remembered for Him, and yet another understood for Him, and He only loved for Himself; but Himself has all three things, and has them in such way that they are Himself. But that He is so comes to Him thence, whence He proceeds.

13. What man, then, is there who can comprehend that wisdom by which God knows all things, in such wise that neither what we call things past are past therein, nor what we call things future are therein waited for as coming, as though they were absent, but both past and future with things present are all present; nor yet are things thought severally, so that thought passes from one to another, but all things simultaneously are at hand in one glance;—what man, I say, is there that comprehends that wisdom, and the like prudence, and the like knowledge, since in truth even our own wisdom is beyond our comprehension? For somehow we are able to behold the things that are present to our senses or to our

understanding; but the things that are absent, and yet have once been present, we know by memory, if we have not forgotten them. And we conjecture, too, not the past from the future, but the future from the past, yet by an unstable knowledge. For there are some of our thoughts to which, although future, we, as it were, look onward with greater plainness and certainty as being very near; and we do this by the means of memory when we are able to do it, as much as we ever are able, although memory seems to belong not to the future, but to the past. And this may be tried in the case of any words or songs, the due order of which we are rendering by memory; for we certainly should not utter each in succession, unless we foresaw in thought what came next. And yet it is not foresight, but memory, that enables us to foresee it; for up to the very end of the words or the song, nothing is uttered except as foreseen and looked forward to. And yet in doing this, we are not said to speak or sing by foresight, but by memory; and if any one is more than commonly capable of uttering many pieces in this way, he is usually praised, not for his foresight, but for his memory. We know, and are absolutely certain, that all this takes place in our mind or by our mind; but how it takes place, the more attentively we desire to scrutinize, the more do both our very words break down, and our purpose itself fails, when by our understanding, if not our tongue, we would reach to something of clearness. And do such as we are, think, that in so great infirmity of mind we can comprehend whether the foresight of God is the same as His memory and His understanding, who does not regard in thought each several thing, but embraces all that He knows in one eternal and unchangeable and ineffable vision? In this difficulty, then, and strait, we may well cry out to the living God, "Such knowledge is too wonderful for me: it is high, I cannot attain unto it."[1] For I understand by myself how wonderful and incomprehensible is Thy knowledge, by which Thou madest me, when I cannot even comprehend myself whom Thou hast made! And yet, "while I was musing, the fire burned,"[2] so that "I seek Thy face evermore."[3]

[1] Ps. cxxxix. 6. [2] Ps. xxxix. 3. [3] Ps. cv. 4.

CHAP. VIII.—*How the apostle says that God is now seen by us through a glass.*

14. I know that wisdom is an incorporeal substance, and that it is the light by which those things are seen that are not seen by carnal eyes; and yet a man so great and so spiritual [as Paul] says, "We see now through a glass, in an enigma, but then face to face."[1] If we ask what and of what sort is this "glass," this assuredly occurs to our minds, that in a glass nothing is discerned but an image. We have endeavoured, then, so to do; in order that we might see in some way or other by this image which we are, Him by whom we are made, as by a glass. And this is intimated also in the words of the same apostle: "But we with open face, beholding as in a glass the glory of the Lord, are transformed into the same image, from glory to glory, even as by the Spirit of the Lord."[2] "Beholding as in a glass,"[3] he has said, *i.e.* seeing by means of a glass, not looking from a watch-tower: an ambiguity that does not exist in the Greek language, whence the apostolic epistles have been rendered into Latin. For in Greek, a glass,[4] in which the images of things are visible, is wholly distinct in the sound of the word also from a watch-tower,[5] from the height of which we command a more distant view. And it is quite plain that the apostle, in using the word "speculantes" in respect to the glory of the Lord, meant it to come from "speculum," not from "specula." But where he says, "We are transformed into the same image," he assuredly means to speak of the image of God; and by calling it "the same," he means that very image which we see in the glass, because that same image is also the glory of the Lord; as he says elsewhere, "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God,"[6]—a text already discussed in the twelfth book. He means, then, by "We are transformed," that we are changed from one form to another, and that we pass from a form that is obscure to a form that is bright: since the obscure form too is the image of God; and if an image, then assuredly also "glory," in which we are created as men, being better than the other animals. For it is said of human nature in itself, "The man ought not to cover his head, because he is the image and glory of God."

[1] 1 Cor. xiii. 12. [2] 2 Cor. iii. 18. [3] Speculantes.
[4] Speculum. [5] Specula. [6] 1 Cor. xi. 7.

And this nature, being the most excellent among things created, is transformed from a form that is defaced into a form that is beautiful, when it is justified by its own Creator from ungodliness. Since even in ungodliness itself, the more the faultiness is to be condemned, the more certainly is the nature to be praised. And therefore he has added, "from glory to glory:" from the glory of creation to the glory of justification. Although these words, "from glory to glory," may be understood also in other ways;—from the glory of faith to the glory of sight, from the glory whereby we are sons of God to the glory whereby we shall be like Him, because "we shall see Him as He is."[1] But in that he has added, "as from the Spirit of the Lord," he declares, that the blessing of so desirable a transformation is conferred upon us by the grace of God.

CHAP. IX.—*Of the term "enigma," and of tropical modes of speech.*

15. What has been said relates to the words of the apostle, that "we see now through a glass;" but whereas he has added, "in an enigma," the meaning of this addition is unknown to any who are unacquainted with the books that contain the doctrine of those modes of speech, which the Greeks call Tropes, which Greek word we also use in Latin. For as we more commonly speak of *schemata* than of figures, so we more commonly speak of tropes than of modes. And it is a very difficult and uncommon thing to express the names of the several modes or tropes in Latin, so as to refer its appropriate name to each. And hence some Latin translators, through unwillingness to employ a Greek word, where the apostle says, "Which things are an allegory,"[2] have rendered it by a circumlocution—Which things signify one thing by another. But there are several species of this kind of trope that is called allegory, and one of them is that which is called enigma. Now the definition of the generic term must necessarily embrace also all its species; and hence, as every horse is an animal, but not every animal is a horse, so every enigma is an allegory, but every allegory is not an enigma. What then is an allegory, but a trope wherein one thing is understood from another? as in the Epistle to the Thessalonians,

[1] 1 John iii. 2. [2] Gal. iv. 24.

"Let us not therefore sleep, as do others; but let us watch and be sober: for they who sleep, sleep in the night; and they who are drunken, are drunken in the night: but let us, who are of the day, be sober."[1] But this allegory is not an enigma, for here the meaning is patent to all but the very dull; but an enigma is, to explain it briefly, an obscure allegory, as, *e.g.*, "The horse-leech had three daughters,"[2] and other like instances. But when the apostle spoke of an allegory, he does not find it in the words, but in the fact; since he has shown that the two Testaments are to be understood by the two sons of Abraham, one by a bond-maid, and the other by a free woman, which was a thing not said, but also done. And before this was explained, it was obscure; and accordingly such an allegory, which is the generic name, could be specifically called an enigma.

16. But because it is not only those that are ignorant of the books that contain the doctrine of tropes, who inquire the apostle's meaning, when he said that we "see now in an enigma," but those, too, who are acquainted with the doctrine, but yet desire to know what that enigma is in which "we now see;" we must find a single meaning for the two phrases, viz. for that which says, "we see now through a glass," and for that which adds, "in an enigma." For it makes but one sentence, when the whole is so uttered, "We see now through a glass in an enigma." Accordingly, as far as my judgment goes, as by the word glass he meant to signify an image, so by that of enigma any likeness you will, but yet one obscure, and difficult to see through. While, therefore, any likenesses whatever may be understood as signified by the apostle when he speaks of a glass and an enigma, so that they are adapted to the understanding of God, in such way as He can be understood; yet nothing is better adapted to this purpose than that which is not vainly called His image. Let no one, then, wonder, that we labour to see in any way at all, even in that fashion of seeing which is granted to us in this life, viz. through a glass, in an enigma. For we should not hear of an enigma in this place if sight were easy. And this is a yet greater enigma, that we do not see what we cannot but see.

[1] 1 Thess. v. 6–8.

[2] Prov. xxx. 15.

For who does not see his own thought? And yet who does see his own thought, I do not say with the eye of the flesh, but with the inner sight itself? Who does not see it, and who does see it? Since thought is a kind of sight of the mind; whether those things are present which are seen also by the bodily eyes, or perceived by the other senses; or whether they are not present, but their likenesses are discerned by thought; or whether neither of these is the case, but things are thought of that are neither bodily things nor likenesses of bodily things, as the virtues and vices; or as, indeed, thought itself is thought of; or whether it be those things which are the subjects of instruction and of liberal sciences; or whether the higher causes and reasons themselves of all these things in the unchangeable nature are thought of; or whether it be even evil, and vain, and false things that we are thinking of, with either the sense not consenting, or erring in its consent.

CHAP. X.—*Concerning the word of the mind, in which we see the Word of God, as in a glass and an enigma.*

17. But let us now speak of those things of which we think as known, and have in our knowledge even if we do not think of them; whether they belong to the contemplative knowledge, which, as I have argued, is properly to be called wisdom, or to the active, which is properly to be called knowledge. For both together belong to one mind, and are one image of God. But when we treat of the lower of the two distinctly and separately, then it is not to be called an image of God, although even then, too, some likeness of that Trinity may be found in it; as we showed in the thirteenth book. We speak now, therefore, of the entire knowledge of man altogether, in which whatever is known to us is known; that, at any rate, which is true; otherwise it would not be known. For no one knows what is false, except when he knows it to be false; and if he knows this, then he knows what is true: for it is true that that is false. We treat, therefore, now of those things which we think as known, and which are known to us even if they are not being thought of. But certainly, if we would utter them in words, we can only do so by thinking them. For although there were no words spoken, at any rate, he who thinks

speaks in his heart. And hence that passage in the book of Wisdom: "They said within themselves, thinking not aright."[1] For the words, "They said within themselves," are explained by the addition of "thinking." A like passage to this is that in the Gospel,—that certain scribes, when they heard the Lord's words to the paralytic man, "Be of good cheer, my son, thy sins are forgiven thee," said within themselves, "This man blasphemeth." For how did they "say within themselves," except by thinking? Then follows, "And when Jesus saw their thoughts, He said, Why think ye evil in your thoughts?"[2] So far Matthew. But Luke narrates the same thing thus: "The scribes and Pharisees began to think, saying, Who is this that speaketh blasphemies? Who can forgive sins but God alone? But when Jesus perceived their thoughts, He, answering, said unto them, What think ye in your hearts?"[3] That which in the book of Wisdom is, "They said, thinking," is the same here with, "They thought, saying." For both there and here it is declared, that they spake within themselves, and in their own heart, *i.e.* spake by thinking. For they "spake within themselves," and it was said to them, "What think ye?" And the Lord Himself says of that rich man whose ground brought forth plentifully, "And he thought within himself, saying."[4]

18. Some thoughts, then, are speeches of the heart, wherein the Lord also shows that there is a mouth, when He says, "Not that which entereth into the mouth defileth a man; but that which proceedeth out of the mouth, that defileth a man." In one sentence He has comprised two diverse mouths of the man, one of the body, one of the heart. For assuredly, that from which they thought the man to be defiled, enters into the mouth of the body; but that from which the Lord said the man was defiled, proceedeth out of the mouth of the heart. So certainly He Himself explained what He had said. For a little after, He says also to His disciples concerning the same thing: "Are ye also yet without understanding? Do ye not understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?" Here He most certainly pointed to the mouth of the body. But in that

[1] Wisd. ii. 1.
[2] Matt. ix. 2–4.
[3] Luke v. 21, 22.
[4] Luke xii. 17.

which follows He plainly speaks of the mouth of the heart, where He says, "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts,"[1] etc. What is clearer than this explanation? And yet, when we call thoughts speeches of the heart, it does not follow that they are not also acts of sight, arising from the sight of knowledge, when they are true. For when these things are done outwardly by means of the body, then speech and sight are different things; but when we think inwardly, the two are one,—just as sight and hearing are two things mutually distinct in the bodily senses, but to see and hear are the same thing in the mind; and hence, while speech is not seen but rather heard outwardly, yet the inward speeches, *i.e.* thoughts, are said by the holy Gospel to have been seen, not heard, by the Lord. "They said within themselves, This man blasphemeth," says the Gospel; and then subjoined, "And when Jesus saw their thoughts." Therefore He saw, what they said. For by His own thought He saw their thoughts, which they supposed no one saw but themselves.

19. Whoever, then, is able to understand a word, not only before it is uttered in sound, but also before the images of its sounds are considered in thought,—for this it is which belongs to no tongue, to wit, of those which are called the tongues of nations, of which our Latin tongue is one;—whoever, I say, is able to understand this, is able now to see through this glass and in this enigma some likeness of that Word of whom it is said, "In the beginning was the Word, and the Word was with God, and the Word was God."[2] For of necessity, when we speak what is true, *i.e.* speak what we know, there is born from the knowledge itself which the memory retains, a word that is altogether of the same kind with that knowledge from which it is born. For the thought that is formed by the thing which we know, is the word which we speak in the heart: which word is neither Greek nor Latin, nor of any other tongue. But when it is needful to convey this to the knowledge of those to whom we speak, then some sign is assumed whereby to signify it. And generally a sound, sometimes a nod, is exhibited, the former to the ears, the latter to the eyes, that the word which we

[1] Matt. xv. 10-20. [2] John i. 1.

bear in our mind may become known also by bodily signs to the bodily senses. For what is to nod or beckon, except to speak in some way to the sight? And Holy Scripture gives its testimony to this; for we read in the Gospel according to John: "Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one upon another, doubting of whom He spake. Now there was leaning on Jesus' breast one of His disciples whom Jesus loved. Simon Peter therefore beckons to him, and says to him, Who is it of whom He speaks?"[1] Here he spoke by beckoning what he did not venture to speak by sounds. But whereas we exhibit these and the like bodily signs either to ears or eyes of persons present to whom we speak, letters have been invented that we might be able to converse also with the absent; but these are signs of words, as words themselves are signs in our conversation of those things which we think.

CHAP. XI.—*The likeness of the Divine Word, such as it is, is to be sought, not in our own outer and sensible word, but in the inner and mental one. There is the greatest possible unlikeness between our word and knowledge and the Divine Word and knowledge.*

20. Accordingly, the word that sounds outwardly is the sign of the word that gives light inwardly; which latter has the greater claim to be called a word. For that which is uttered with the mouth of the flesh, is the articulate sound of a word; and is itself also called a word, on account of that to make which outwardly apparent it is itself assumed. For our word is so made in some way into an articulate sound of the body, by assuming that articulate sound by which it may be manifested to men's senses, as the Word of God was made flesh, by assuming that flesh in which itself also might be manifested to men's senses. And as our word becomes an articulate sound, yet is not changed into one; so the Word of God became flesh, but far be it from us to say He was changed into flesh. For both that word of ours became an articulate sound, and that other Word became flesh, by assuming it, not by consuming itself so as to be changed into it. And therefore whoever desires to arrive at any likeness, be it of what sort it may, of the Word of God, however in many respects unlike,

[1] John xiii. 21–24.

must not regard the word of ours that sounds in the ears, either when it is uttered in an articulate sound or when it is silently thought. For the words of all tongues that are uttered in sound are also silently thought, and the mind runs over verses while the bodily mouth is silent. And not only the numbers of syllables, but the tunes also of songs, since they are corporeal, and pertain to that sense of the body which is called hearing, are at hand by certain incorporeal images appropriate to them, to those who think of them, and who silently revolve all these things. But we must pass by this, in order to arrive at that word of man, by the likeness of which, be it of what sort it may, the Word of God may be somehow seen as in an enigma. Not that word which was spoken to this or that prophet, and of which it is said, "Now the word of God grew and multiplied;"[1] and again, "Faith then cometh by hearing, and hearing by the word of Christ;"[2] and again, "When ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God"[3] (and there are countless other like sayings in the Scriptures respecting the word of God, which is disseminated in the sounds of many and diverse languages through the hearts and mouths of men; and which is therefore called the word of God, because the doctrine that is delivered is not human, but divine);—but we are now seeking to see, in whatsoever way we can, by means of this likeness, that Word of God of which it is said, "The Word was God;" of which it is said, "All things were made by Him;" of which it is said, "The Word became flesh;" of which it is said, "The Word of God on high is the fountain of wisdom."[4] We must go on, then, to that word of man, to the word of the rational animal, to the word of that image of God, that is not born of God, but made by God; which is neither utterable in sound nor capable of being thought under the likeness of sound, such as must needs be with the word of any tongue; but which precedes all the signs by which it is signified, and is begotten from the knowledge that continues in the mind, when that same knowledge is spoken inwardly according as it really is. For the sight of thinking is exceedingly like the sight of knowledge. For when it is uttered by sound, or by any bodily sign, it is not uttered

[1] Acts vi. 7. [2] Rom. x. 17. [3] 1 Thess. ii. 13. [4] Ecclus. i. 5.

according as it really is, but as it can be seen or heard by the body. When, therefore, that is in the word which is in the knowledge, then there is a true word, and truth, such as is looked for from man; such that what is in the knowledge is also in the word, and what is not in the knowledge is also not in the word. Here may be recognised, "Yea, yea; nay, nay."[1] And so this likeness of the image that is made, approaches as nearly as is possible to that likeness of the image that is born, by which God the Son is declared to be in all things like in substance to the Father. We must notice in this enigma also another likeness of the Word of God; viz. that, as it is said of that Word, "All things were made by Him," where God is declared to have made the universe by His only-begotten Son, so there are no works of man that are not first said in his heart: whence it is written, "A word is the beginning of every work."[2] But here also, it is when the word is true, that then it is the beginning of a good work. And a word is true when it is begotten from the knowledge of working good works, so that there too may be preserved the "yea yea, nay nay;" in order that whatever is in that knowledge by which we are to live, may be also in the word by which we are to work, and whatever is not in the one may not be in the other. Otherwise such a word will be a lie, not truth; and what comes thence will be a sin, and not a good work. There is yet this other likeness of the Word of God in this likeness of our word, that there can be a word of ours with no work following it, but there cannot be any work unless a word precedes; just as the Word of God could have existed though no creature existed, but no creature could exist unless by that Word by which all things are made. And therefore not God the Father, not the Holy Spirit, not the Trinity itself, but the Son only, which is the Word of God, was made flesh; although the Trinity was the maker: in order that we might live rightly through our word following and imitating His example, *i.e.* by having no lie in either the thought or the work of our word. But this perfection of this image is one to be at some time hereafter. In order to attain this it is that the good master teaches us by Christian faith, and by pious doctrine, that

[1] Matt. v. 37. [2] Ecclus. xxxvii. 20.

"with face unveiled" from the veil of the law, which is the shadow of things to come, "beholding as in a glass the glory of the Lord," *i.e.* gazing at it through a glass, "we may be transformed into the same image from glory to glory, as by the Spirit of the Lord;"[1] as we explained above.

21. When, therefore, this image shall have been renewed to perfection by this transformation, then we shall be like God, because we shall see Him, not through a glass, but "as He is;"[2] which the Apostle Paul expresses by "face to face."[3] But now, who can explain how great is the unlikeness also, in this glass, in this enigma, in this likeness such as it is? Yet I will touch upon some points, as I can, by which to indicate it.

CHAP. XII.—*The Academic philosophy.*

First, of what sort and how great is the very knowledge itself that a man can attain, be he ever so skilful and learned, by which our thought is formed with truth, when we speak what we know? For to pass by those things that come into the mind from the bodily senses, among which so many are otherwise than they seem to be, that he who is overmuch pressed down by their resemblance to truth, seems sane to himself, but really is not sane;—whence it is that the Academic philosophy has so prevailed as to be still more wretchedly insane by doubting all things;—passing by, then, those things that come into the mind by the bodily senses, how large a proportion is left of things which we know in such manner as we know that we live? In this, indeed, we are absolutely without any fear lest perchance we are being deceived by some resemblance of the truth; since it is certain, that he too who is deceived, yet lives. And this again is not reckoned among those objects of sight that are presented from without, so that the eye may be deceived in it; in such way as it is when an oar in the water looks bent, and towers seem to move as you sail past them, and a thousand other things that are otherwise than they seem to be: for this is not a thing that is discerned by the eye of the flesh. The knowledge by which we know that we live is the most inward of all knowledge, of which even the Academic cannot insinuate. Perhaps you are asleep, and do not know it, and you see things

[1] 2 Cor. iii. 17. [2] 1 John iii. 4. [3] 1 Cor. xiii. 12.

in your sleep. For who does not know that what people see in dreams is precisely like what they see when awake? But he who is certain of the knowledge of his own life, does not therein say, I know I am awake, but, I know I am alive; therefore, whether he be asleep or awake, he is alive. Nor can he be deceived in that knowledge by dreams; since it belongs to a living man both to sleep and to see in sleep. Nor can the Academic again say, in confutation of this knowledge, Perhaps you are mad, and do not know it: for what madmen see is precisely like what they also see who are sane; but he who is mad is alive. Nor does he answer the Academic by saying, I know I am not mad, but, I know I am alive. Therefore he who says he knows he is alive, can neither be deceived nor lie. Let a thousand kinds, then, of deceitful objects of sight be presented to him who says, I know I am alive; yet he will fear none of them, for he who is deceived yet is alive. But if such things alone pertain to human knowledge, they are very few indeed; unless that they can be so multiplied in each kind, as not only not to be few, but to reach in the result to infinity. For he who says, I know I am alive, says that he knows one single thing. Further, if he says, I know that I know I am alive, now there are two; but that he knows these two is a third thing to know. And so he can add a fourth and a fifth, and innumerable others, if he holds out. But since he cannot either comprehend an innumerable number by additions of units, or say a thing innumerable times, he comprehends this at least, and with perfect certainty, viz. that this is both true, and so innumerable that he cannot truly comprehend and say its infinite number. This same thing may be noticed also in the case of a will that is certain. For it would be an impudent answer to make to any one who should say, I will to be happy, that perhaps you are deceived. And if he should say, I know that I will this, and I know that I know it, he can add yet a third to these two, viz. that he knows these two; and a fourth, that he knows that he knows these two; and so on *ad infinitum*. Likewise, if any one were to say, I will not to be mistaken; will it not be true, whether he is mistaken or whether he is not, that nevertheless he does will not to be mistaken? Would it not be most impudent to

say to him, Perhaps you are deceived? when beyond doubt, whereinsoever he may be deceived, he is nevertheless not deceived in thinking that he wills not to be deceived. And if he says he knows this, he adds any number he chooses of things known, and perceives that number to be infinite. For he who says, I will not to be deceived, and I know that I will not to be so, and I know that I know it, is able now to set forth an infinite number here also, however awkward may be the expression of it. And other things too are to be found capable of refuting the Academics, who contend that man can know nothing. But we must restrict ourselves, especially as this is not the subject we have undertaken in the present work. There are three books of ours on that subject,[1] written in the early time of our conversion, which he who can and will read, and who understands them, will doubtless not be much moved by any of the many arguments which they have found out against the discovery of truth. For whereas there are two kinds of knowable things,—one, of those things which the mind perceives by the bodily senses; the other, of those which it perceives by itself,—these philosophers have babbled much against the bodily senses, but have never been able to throw doubt upon those most certain perceptions of things true, which the mind knows by itself, such as is that which I have mentioned, I know that I am alive. But far be it from us to doubt the truth of what we have learned by the bodily senses; since by them we have learned to know the heaven and the earth, and those things in them which are known to us, so far as He who created both us and them has willed them to be within our knowledge. Far be it from us too to deny, that we know what we have learned by the testimony of others: otherwise we know not that there is an ocean; we know not that the lands and cities exist which most copious report commends to us; we know not that those men were, and their works, which we have learned by reading history; we know not the news that is daily brought us from this quarter or that, and confirmed by consistent and conspiring evidence; lastly, we know not at what place or from whom we have been born: since in all these things we have believed the testimony of others. And if it is most

[1] *Libri Tres contra Academicos.*

absurd to say this, then we must confess, that not only our own senses, but those of other persons also, have added very much indeed to our knowledge.

22. All these things, then, both those which the human mind knows by itself, and those which it knows by the bodily senses, and those which it has received and knows by the testimony of others, are laid up and retained in the storehouse of the memory; and from these is begotten a word that is true, when we speak what we know, but a word that is before all sound, before all thought of a sound. For the word is then most like to the thing known, from which also its image is begotten, since the sight of thinking arises from the sight of knowledge; when it is a word belonging to no tongue, but is a true word concerning a true thing, having nothing of its own, but wholly derived from that knowledge from which it is born. Nor does it signify when he learned it, who speaks what he knows; for sometimes he says it immediately upon learning it; provided only that the word is true, *i.e.* sprung from things that are known.

CHAP. XIII.—*Still further of the difference between the knowledge and word of our mind, and the knowledge and word of God.*

But is it so, that God the Father, from whom is born the Word that is God of God,—is it so, then, that God the Father, in that wisdom which He is to Himself, has learned some things by His bodily senses, and others by Himself? Who could say this, who thinks of God, not as a rational animal, but as One above the rational soul? So far at least as He can be thought of, by those who place Him above all animals and all souls, although they see Him by conjecture through a glass and in an enigma, not yet face to face as He is. Is it that God the Father has learned those very things which He knows, not by the body, for He has none, but by Himself, from elsewhere from some one? or has stood in need of messengers or witnesses that He might know them? Certainly not; since His own perfection enables Him to know all things that He knows. No doubt He has messengers, viz. the angels; but not to announce to Him things that He knows not, for there is nothing He does not know. But their good lies in consulting the truth about their own works. And this it

is which is meant by saying that they bring Him word of some things, not that He may learn of them, but they of Him by His word without bodily sound. They bring Him word, too, of that which He wills, being sent by Him to whomever He wills, and hearing all from Him by that word of His, *i.e.* finding in His truth what themselves are to do: what, to whom, and when, they are to bring word. For we too pray to Him, yet do not inform Him what our necessities are. "For your Father knoweth," says His Word, "what things ye have need of, before you ask Him."[1] Nor did He become acquainted with them, so as to know them, at any definite time; but He knew beforehand, without any beginning, all things to come in time, and among them also both what we should ask of Him, and when; and to whom He would either listen or not listen, and on what subjects. And with respect to all His creatures, both spiritual and corporeal, He does not know them because they are, but they are because He knows them. For He was not ignorant what He was about to create; therefore He created because He knew; He did not know because He created. Nor did He know them when created in any other way than He knew them when still to be created, for nothing accrued to His wisdom from them; but that wisdom remained as it was, while they came into existence as it was fitting and when it was fitting. So, too, it is written in the book of Ecclesiasticus: "All things are known to Him ere ever they were created: so also after they were perfected."[2] "So," he says, not otherwise; so were they known to Him, both ere ever they were created, and after they were perfected. This knowledge, therefore, is far unlike our knowledge. And the knowledge of God is itself also His wisdom, and His wisdom is itself His essence or substance. Because in the marvellous simplicity of that nature, it is not one thing to be wise and another to be, but to be wise is to be; as we have often said already also in the earlier books. But our knowledge is in most things capable both of being lost and of being recovered, because to us to be is not the same as to know or to be wise; since it is possible for us to be, even although we know not, neither are wise in that which we have learned from else-

[1] Matt. vi. 8. [2] Ecclus. xxiii. 20.

where. Therefore, as our knowledge is unlike that knowledge of God, so is our word also, which is born from our knowledge, unlike that Word of God which is born from the essence of the Father. And this is as if I should say, born from the Father's knowledge, from the Father's wisdom; or still more exactly, from the Father who is knowledge, from the Father who is wisdom.

CHAP. XIV.—*The Word of God is in all things equal to the Father, from whom it is.*

23. The Word of God, then, the only-begotten Son of the Father, in all things like and equal to the Father, God of God, Light of Light, Wisdom of Wisdom, Essence of Essence, is altogether that which the Father is, yet is not the Father, because the one is Son, the other is Father. And hence He knows all that the Father knows; but to Him to know, as to be, is from the Father, for to know and to be is there one. And therefore, as to be is not to the Father from the Son, so neither is to know. Accordingly, as though uttering Himself, the Father begat the Word equal to Himself in all things; for He would not have uttered Himself wholly and perfectly, if there were in His Word anything more or less than in Himself. And here that is recognised in the highest sense, "Yea, yea; nay, nay."[1] And therefore this Word is truly truth, since whatever is in that knowledge from which it is born is also in itself, and whatever is not in that knowledge is not in the Word. And this Word can never have anything false, because it is unchangeable, as He is from whom it is. For "the Son can do nothing of Himself, but what He seeth the Father do."[2] Through power He cannot do this; nor is it infirmity, but strength, by which truth cannot be false. Therefore God the Father knows all things in Himself, knows all things in the Son; but in Himself as though Himself, in the Son as though His own Word, which Word is spoken concerning all those things that are in Himself. Similarly the Son knows all things, viz. in Himself, as things which are born of those which the Father knows in Himself, and in the Father, as those of which they are born, which the Son Himself knows in Himself. The Father, then, and the Son know mutually; but the one by begetting, the other by being born. And each of them

[1] Matt. v. 37. [2] John v. 19.

sees simultaneously all things that are in their knowledge, in their wisdom, in their essence: not by parts or singly, as though by alternately looking from this side to that, and from that side to this, and again from this or that object to this or that object, so as not to be able to see some things without at the same time not seeing others; but, as I said, sees all things simultaneously, whereof there is not one that He does not always see.

24. And that word, then, of ours which has neither sound nor thought of sound, but is of that thing in seeing which we speak inwardly, and which therefore belongs to no tongue; and hence is in some sort like, in this enigma, to that Word of God which is also God; since this too is born of our knowledge, in such manner as that also is born of the knowledge of the Father: such a word, I say, of ours, which we find to be in some way like that Word, let us not be slow to consider how unlike also it is, as it may be in our power to utter it.

CHAP. XV.—*How great is the unlikeness between our word and the Divine Word. Our word cannot be or be called eternal.*

Is our word, then, born of our knowledge only? Do we not say many things also that we do not know? And say them not with doubt, but thinking them to be true; while if perchance they are true in the things themselves of which we speak, they are yet not true in our word, because a word is not true unless it is born of a thing that is known. In this sense, then, our word is false, not when we lie, but when we are deceived. And when we doubt, our word is not yet of the thing of which we doubt, but it is a word concerning the doubt itself. For although we do not know whether that is true of which we doubt, yet we do know that we doubt; and hence, when we say we doubt, we say a word that is true, for we say what we know. And what, too, of its being possible for us to lie? And when we do, certainly we both willingly and knowingly have a word that is false, wherein there is a word that is true, viz. that we lie, for this we know. And when we confess that we have lied, we speak that which is true; for we say what we know, for we know that we lied. But that Word which is God, and can do more than we, cannot do this. For it "can do nothing except what it sees the Father do;" and it "speaks not of itself," but it has

from the Father all that it speaks, since the Father speaks it in a special way; and the great might of that Word is that it cannot lie, because there cannot be there "yea and nay,"[1] but "yea yea, nay nay." Well, but that is not even to be called a word, which is not true. I willingly assent, if so it be. What, then, if our word is true, and therefore is rightly called a word? Is it the case that, as we can speak of sight of sight, and knowledge of knowledge, so we can speak of essence of essence, as that Word of God is especially spoken of, and is especially to be spoken of? Why so? Because to us, to be is not the same as to know; since we know many things which in some sense live by memory, and so in some sense die by being forgotten; and so, when those things are no longer in our knowledge, yet we still are; and while our knowledge has slipped away and perished out of our mind, we are still alive.

25. In respect to those things also which are so known that they can never escape the memory, because they are present, and belong to the nature of the mind itself,—as, *e.g.*, the knowing that we are alive (for this continues so long as the mind continues; and because the mind continues always, this also continues always);—I say, in respect to this and to any other like instances, in which we are the rather to contemplate the image of God, it is difficult to make out in what way, although they are always known, yet because they are not always also thought of, an eternal word can be spoken respecting them, when our word is spoken in our thought. For it is eternal to the soul to live; it is eternal to know that it lives. Yet it is not eternal to it to be thinking of its own life, or to be thinking of its own knowledge of its own life; since, in entering upon this or that occupation, it will cease to think of this, although it does not cease from knowing it. And hence it comes to pass, that if there can be in the mind any knowledge that is eternal, while the thought of that knowledge cannot be eternal, and any inner and true word of ours is only said by our thought, then God alone can be understood to have a Word that is eternal, and co-eternal with Himself. Unless, perhaps, we are to say that the very possibility of thought—since that which is known is capable of being truly

[1] 2 Cor. i. 19.

thought, even at the time when it is not being thought—constitutes a word as perpetual as the knowledge itself is perpetual. But how is that a word which is not yet formed in the vision of the thought? How will it be like the knowledge of which it is born, if it has not the form of that knowledge, and is only now called a word because it can have it? For it is much as if one were to say that a word is to be so called because it can be a word. But what is this that can be a word, and is therefore already held worthy of the name of a word? What, I say, is this thing that is formable, but not yet formed, except a something in our mind, which we toss to and fro by revolving it this way or that, while we think of first one thing and then another, according as they are found by or occur to us? And the true word then comes into being, when, as I said, that which we toss to and fro by revolving it arrives at that which we know, and is formed by that, in taking its entire likeness; so that in what manner each thing is known, in that manner also it is thought, *i.e.* is said in this manner in the heart, without articulate sound, without thought of articulate sound, such as no doubt belongs to some particular tongue. And hence if we even admit, in order not to dispute laboriously about a name, that this something of our mind, which can be formed from our knowledge, is to be already called a word, even before it is so formed, because it is, so to say, already formable, who would not see how great would be the unlikeness between it and that Word of God, which is so in the form of God, as not to have been formable before it was formed, or to have been capable at any time of being formless, but is a simple form, and simply equal to Him from whom it is, and with whom it is wonderfully co-eternal?

CHAP. XVI.—*Our word is never to be equalled to the Divine Word, not even when we shall be like God.*

Wherefore that Word of God is in such wise so called, as not to be called a thought of God, lest we believe that there is anything in God which can be revolved, so that it at one time receives and at another recovers a form, so as to be a word, and again can lose that form and be revolved in some sense formlessly. Certainly that excellent master of speech knew well the force of words, and had looked into the nature

of thought, who said in his poem, "And revolves with himself the varying issues of war,"[1] *i.e.* thinks of them. That Son of God, then, is not called the Thought of God, but the Word of God. For our own thought, attaining to what we know, and formed thereby, is our true word. And so the Word of God ought to be understood without any thought on the part of God, so that it be understood as the simple form itself, but containing nothing formable that can be also unformed. There are, indeed, passages of Holy Scripture that speak of God's thoughts; but this is after the same mode of speech by which the forgetfulness of God is also there spoken of, whereas in strict propriety of language there is in Him certainly no forgetfulness.

26. Wherefore, since we have found now in this enigma so great an unlikeness to God and the Word of God, wherein yet there was found before some likeness, this, too, must be admitted, that even when we shall be like Him, when "we shall see Him as He is"[2] (and certainly he who said this was aware beyond doubt of our present unlikeness), not even then shall we be equal to Him in nature. For that nature which is made is ever less than that which makes. And at that time our word will not indeed be false, because we shall neither lie nor be deceived. Perhaps, too, our thoughts will no longer revolve by passing and repassing from one thing to another, but we shall see all our knowledge at once, and at one glance. Still, when even this shall have come to pass, if indeed it shall come to pass, the creature which was formable will indeed have been formed, so that nothing will be wanting of that form to which it ought to attain; yet nevertheless it will not be to be equalled to that simplicity wherein there is not anything formable, which has been formed or re-formed, but only form; and which being neither formless nor formed, itself is eternal and unchangeable substance.

CHAP. XVII.—*How the Holy Spirit is called Love, and whether He alone is so called. That the Holy Spirit is in the Scriptures properly called by the name of Love.*

27. We have sufficiently spoken of the Father and of the Son, so far as was possible for us to see through this glass and

[1] *Æn.* x. 159, 160.

[2] 1 John iii. 2.

in this enigma. We must now treat of the Holy Spirit, so far as by God's gift it is permitted to see Him. And the Holy Spirit, according to the Holy Scriptures, is neither of the Father alone, nor of the Son alone, but of both; and so intimates to us a mutual love, wherewith the Father and the Son reciprocally love one another. But the language of the Word of God, in order to exercise us, has caused those things to be sought into with the greater zeal, which do not lie on the surface, but are to be scrutinized in hidden depths, and to be drawn out from thence. The Scriptures, accordingly, have not said, The Holy Spirit is Love. If they had said so, they would have done away with no small part of this inquiry. But they have said, "God is love;"[1] so that it is uncertain and remains to be inquired, whether God the Father is love, or God the Son, or God the Holy Ghost, or the Trinity itself which is God. For we are not going to say that God is not therefore called Love, in that love itself is a substance which is worthy of the name of God, but in that it is a gift of God, as it is said to God, "Thou art my patience."[2] For this is not said because our patience is God's substance, but in that He Himself gives it to us; as it is elsewhere read, "Since from Him is my patience."[3] For the usage of words itself in Scripture sufficiently refutes this interpretation; for "Thou art my patience" is of the same kind as "Thou, Lord, art my hope,"[4] and "The Lord my God is my mercy,"[5] and many like texts. And it is not said, O Lord my love, or, Thou art my love, or, God my love; but it is said thus, "God is love," as it is said, "God is a Spirit."[6] And he who does not discern this, must ask understanding from the Lord, not an explanation from us; for we cannot say anything more clearly.

28. "God," then, "is love;" but the question is, whether the Father, or the Son, or the Holy Spirit, or the Trinity itself, because the Trinity is not three Gods, but one God. But I have already argued above in this book, that the Trinity, which is God, is not so to be understood from those three things which have been set forth in the trinity of our mind, as that the Father should be the memory of all three, and the Son the understanding of all three, and the Holy Spirit the love of all

[1] 1 John iv. 16. [2] Ps. lxxi. 5. [3] Ps. lxii. 5.
[4] Ps. xci. 9. [5] Ps. lix. 17. [6] John iv. 24.

three; as though the Father should neither understand nor love for Himself, but the Son should understand for Him, and the Holy Spirit love for Him, but He Himself should remember only both for Himself and for them; nor the Son remember nor love for Himself, but the Father should remember for Him, and the Holy Spirit love for Him, but He Himself understand only both for Himself and them; nor likewise that the Holy Spirit should neither remember nor understand for Himself, but the Father should remember for Him, and the Son understand for Him, while He Himself should love only both for Himself and for them; but rather in this way, that both all and each have all three each in His own nature. Nor that these things should differ in them, as in us memory is one thing, understanding another, love or charity another, but should be some one thing that is equivalent to all, as wisdom itself; and should be so contained in the nature of each, as that He who has it is that which He has, as being an unchangeable and simple substance. If all this, then, has been understood, and so far as is granted to us to see or conjecture in things so great, has been made patently true, I know not why both the Father and the Son and the Holy Spirit should not be called Love, and all together one love, just as both the Father and the Son and the Holy Spirit is called Wisdom, and all together not three, but one wisdom. For so also both the Father is God, and the Son God, and the Holy Ghost God, and all three together one God.

29. And yet it is not to no purpose that in this Trinity the Son and none other is called the Word of God, and the Holy Spirit and none other the Gift of God, and God the Father alone is He from whom the Word is born, and from whom the Holy Spirit principally proceeds. And therefore I have added the word principally, because we find that the Holy Spirit proceeds from the Son also. But the Father gave Him this too, not as to one already existing, and not yet having it; but whatever He gave to the only-begotten Word, He gave by begetting Him. Therefore He so begat Him as that the common Gift should proceed from Him also, and the Holy Spirit should be the Spirit of both. This distinction, then, of the inseparable Trinity is not to be merely accepted in passing,

but to be carefully considered; for hence it was that the Word of God was specially called also the Wisdom of God, although both Father and Holy Spirit are wisdom. If, then, any one of the three is to be specially called Love, what more fitting than that it should be the Holy Spirit?—namely, that in that simple and highest nature, substance should not be one thing and love another, but that substance itself should be love, and love itself should be substance, whether in the Father, or in the Son, or in the Holy Spirit; and yet that the Holy Spirit should be specially called Love.

30. Just as sometimes all the utterances of the Old Testament together in the Holy Scriptures are signified by the name of the Law. For the apostle, in alleging a text from the prophet Isaiah, where he says, "With divers tongues and with divers lips will I speak to this people," yet prefaced it by, "It is written in the Law."[1] And the Lord Himself says, "It is written in their Law, They hated me without a cause,"[2] whereas this is read in the Psalm.[3] And sometimes that which was given by Moses is specially called the Law: as it is said, "The Law and the Prophets were until John;"[4] and, "On these two commandments hang all the Law and the Prophets."[5] Here, certainly, that is specially called the Law which was from Mount Sinai. And the Psalms, too, are signified under the name of the Prophets; and yet in another place the Saviour Himself says, "All things must needs be fulfilled, which are written in the Law, and the Prophets, and the Psalms concerning me."[6] Here, on the other side, He meant the name of Prophets to be taken as not including the Psalms. Therefore the Law with the Prophets and the Psalms taken together is called the Law universally, and the Law is also specially so called which was given by Moses. Likewise the Prophets are so called in common together with the Psalms, and they are also specially so called exclusive of the Psalms. And many other instances might be adduced to teach us, that many names of things are both put universally, and also specially applied to particular things, were it not that a long discourse is to be avoided in a plain case. I have said so much, lest any

[1] Isa. xxviii. 11 and 1 Cor. xiv. 21. [2] John xv. 25.
[3] Ps. xxxv. 19. [4] Matt. xi. 13. [5] Matt. xxii. 40. [6] Luke xxiv. 44.

one should think that it was therefore unsuitable for us to call the Holy Spirit Love, because both God the Father and God the Son can be called Love.

31. As, then, we call the only Word of God specially by the name of Wisdom, although universally both the Holy Spirit and the Father Himself is wisdom; so the Holy Spirit is specially called by the name of Love, although universally both the Father and the Son are love. But the Word of God, *i.e.* the only-begotten Son of God, is expressly called the Wisdom of God by the mouth of the apostle, where he says, "Christ the power of God, and the wisdom of God."[1] But where the Holy Spirit is called Love, is to be found by careful scrutiny of the language of John the apostle, who, after saying, "Beloved, let us love one another, for love is of God," has gone on to say, "And every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." Here, manifestly, he has called that love God, which he said was of God; therefore God of God is love. But because both the Son is born of God the Father, and the Holy Spirit proceeds from God the Father, it is rightly asked which of them we ought here to think is the rather called the love that is God. For the Father only is so God as not to be of God; and hence the love that is so God as to be of God, is either the Son or the Holy Spirit. But when, in what follows, the apostle had mentioned the love of God, not that by which we love Him, but that by which He "loved us, and sent His Son to be a propitiator for our sins,"[2] and thereupon had exhorted us also to love one another, and that so God would abide in us,—because, namely, he had called God Love; immediately, in his wish to speak yet more expressly on the subject, "Hereby," he says, "know we that we dwell in Him, and He in us, because He hath given us of His Spirit." Therefore the Holy Spirit, of whom He hath given us, makes us to abide in God, and Him in us; and this it is that love does. Therefore He is the God that is love. Lastly, a little after, when he had repeated the same thing, and had said "God is love," he immediately subjoined, "And he who abideth in love, abideth in God, and God abideth in him;" whence he had

[1] 1 Cor. i. 24. [2] 1 John iv. 10.

said above, "Hereby we know that we abide in Him, and He in us, because He hath given us of His Spirit." He therefore is signified, where we read that God is love. Therefore God the Holy Spirit, who proceedeth from the Father, when He has been given to man, inflames him to the love of God and of his neighbour, and is Himself love. For man has not whence to love God, unless from God; and therefore he says a little after, "Let us love Him, because He first loved us."[1] The Apostle Paul, too, says, "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."[2]

CHAP. XVIII.—*No gift of God is more excellent than love.*

32. There is no gift of God more excellent than this. It alone distinguishes the sons of the eternal kingdom and the sons of eternal perdition. Other gifts, too, are given by the Holy Spirit; but without love they profit nothing. Unless, therefore, the Holy Spirit is so far imparted to each, as to make him one who loves God and his neighbour, he is not removed from the left hand to the right. Nor is the Spirit specially called the Gift, unless on account of love. And he who has not this love, "though he speak with the tongues of men and angels, is sounding brass and a tinkling cymbal; and though he have the gift of prophecy, and know all mysteries and all knowledge, and though he have all faith, so that he can remove mountains, he is nothing; and though he bestow all his goods to feed the poor, and though he give his body to be burned, it profiteth him nothing."[3] How great a good, then, is that without which goods so great bring no one to eternal life! But love or charity itself,—for they are two names for one thing,—if he have it that does not speak with tongues, nor has the gift of prophecy, nor knows all mysteries and all knowledge, nor gives all his goods to the poor, either because he has none to give or because some necessity hinders, nor delivers his body to be burned, if no trial of such a suffering overtakes him, brings that man to the kingdom, so that faith itself is only rendered profitable by love, since faith without love can indeed exist, but cannot profit. And therefore also the Apostle Paul says, "In Christ Jesus neither circumcision availeth anything,

[1] 1 John iv. 7–19. [2] Rom. v. 5. [3] 1 Cor. xiii. 1–3.

nor uncircumcision, but faith that worketh by love:"[1] so distinguishing it from that faith by which even "the devils believe and tremble."[2] Love, therefore, which is of God and is God, is specially the Holy Spirit, by whom the love of God is shed abroad in our hearts, by which love the whole Trinity dwells in us. And therefore most rightly is the Holy Spirit, although He is God, called also the gift of God.[3] And by that gift what else can properly be understood except love, which brings to God, and without which any other gift of God whatsoever does not bring to God?

CHAP. XIX.—*The Holy Spirit is called the gift of God in the Scriptures. By the gift of the Holy Spirit is meant the gift which is the Holy Spirit. The Holy Spirit is specially called love, although not only the Holy Spirit in the Trinity is love.*

33. Is this too to be proved, that the Holy Spirit is called in the sacred books the gift of God? If people look for this too, we have in the Gospel according to John the words of our Lord Jesus Christ, who says, "If any one thirst, let him come to me and drink: he that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water." And the evangelist has gone on further to add, "And this He spake of the Spirit, which they should receive who believe in Him."[4] And hence Paul the apostle also says, "And we have all been made to drink into one Spirit."[5] The question then is, whether that water is called the gift of God which is the Holy Spirit. But as we find here that this water is the Holy Spirit, so we find elsewhere in the Gospel itself that this water is called the gift of God. For when the same Lord was talking with the woman of Samaria at the well, to whom He had said, "Give me to drink," and she had answered that the Jews "have no dealings" with the Samaritans, Jesus answered and said unto her, "If thou hadst known the gift of God, and who it is that says to thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water. The woman saith unto Him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou this living water, etc.? Jesus answered and said

[1] Gal. v. 6. [2] Jas. ii. 19. [3] Acts viii. 20.
[4] John vii. 37–39. [5] 1 Cor. xii. 13.

unto her, Every one that drinketh of this water shall thirst again; but whoso shall drink of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a fountain of water springing up unto eternal life."[1] Because this living water, then, as the evangelist has explained to us, is the Holy Spirit, without doubt the Spirit is the gift of God, of which the Lord says here, "If thou hadst known the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water." For that which is in the one passage, "Out of his belly shall flow rivers of living water," is in the other, "shall be in him a fountain of water springing up unto eternal life."

34. Paul the apostle also says, "To each of us is given grace according to the measure of the gift of Christ;" and then, that he might show that by the gift of Christ he meant the Holy Spirit, he has gone on to add, "Wherefore He saith, He hath ascended up on high, He hath led captivity captive, and hath given gifts to men."[2] And every one knows that the Lord Jesus, when He had ascended into heaven after the resurrection from the dead, gave the Holy Spirit, with whom they who believed were filled, and spake with the tongues of all nations. And let no one object that he says *gifts*, not *gift*: for he quoted the text from the Psalm. And in the Psalm it is read thus, "Thou hast ascended up on high, Thou hast led captivity captive, Thou hast received gifts in men."[3] For so it stands in many MSS., especially in the Greek MSS., and so we have it translated from the Hebrew. The apostle therefore said *gifts*, as the prophet did, not *gift*. But whereas the prophet said, "Thou hast received gifts in men," the apostle has preferred saying, "He gave gifts to men:" and this in order that the fullest sense may be gathered from both expressions, the one prophetic, the other apostolic; because both possess the authority of a divine utterance. For both are true, as well that He gave to men, as that He received in men. He gave to men, as the head to His own members: He Himself that gave, received in men, no doubt as in His own members; on account of which His own members He cried

[1] John iv. 7–14. [2] Eph. iv. 7, 8. [3] Ps. lxviii. 18.

from heaven, "Saul, Saul, why persecutest thou me?"[1] And of which His own members He says, "Since ye have done it to one of the least of these that are mine, ye have done it unto me."[2] Christ Himself, therefore, both gave from heaven and received on earth. And further, both prophet and apostle have said *gifts* for this reason, because many gifts, which are proper to each, are divided in common to all the members of Christ, by the gift, which is the Holy Spirit. For each severally has not all, but some have these and some have those; although all have the gift itself by which that which is proper to each is divided to Him; *i.e.* the Holy Spirit. For elsewhere also, when he had mentioned many gifts, "All these," he says, "worketh that one and the selfsame Spirit, dividing to each severally as He will."[3] And this word is found also in the Epistle to the Hebrews, where it is written, "God also bearing witness both with signs and wonders, and with divers miracles, and gifts[4] of the Holy Ghost."[5] And so here, when he had said, "He ascended up on high, He led captivity captive, He gave gifts to men," he says further, "But that He ascended, what is it but that He also first descended into the lower parts of the earth? He who descended is the same also that ascended up far above all heavens, that He might fill all things. And He gave some apostles, some prophets, and some evangelists, and some pastors and doctors." (This we see is the reason why gifts are spoken of; because, as he says elsewhere, "Are all apostles? are all prophets?"[6] etc.) And here he has added, "For the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ."[7] This is the house which, as the Psalm sings, is built up after the captivity;[8] since the house of Christ, which house is called His Church, is built up of those who have been rescued from the devil, by whom they were held captive. But He Himself led this captivity captive, who conquered the devil. And that he might not draw with him into eternal punishment those who were to become the members of the Holy Head, He bound him first by the bonds of righteousness, and then by

[1] Acts ix. 4. [2] Matt. xxv. 40. [3] 1 Cor. xii. 11. [4] Distributionibus.
[5] Heb. ii. 4. [6] 1 Cor. xii. 29. [7] Eph. iv. 7-12. [8] Ps. cxxvi. 1.

those of might. The devil himself, therefore, is called captivity, which He led captive who ascended up on high, and gave gifts to men, or received gifts in men.

35. And Peter the apostle, as we read in that canonical book, wherein the Acts of the Apostles are recorded,—when the hearts of the Jews were troubled as he spake of Christ, and they said, "Brethren, what shall we do? tell us,"—said to them, "Repent, and be baptized every one of you in the name of the Lord Jesus Christ, for the remission of sins: and ye shall receive the gift of the Holy Spirit."[1] And we read likewise in the same book, that Simon Magus desired to give money to the apostles, that he might receive power from them, whereby the Holy Spirit might be given by the laying on of his hands. And the same Peter said to him, "Thy money perish with thee: because thou hast thought to purchase for money the gift of God."[2] And in another place of the same book, when Peter was speaking to Cornelius, and to those who were with him, and was announcing and preaching Christ, the Scripture says, "While Peter was still speaking these words, the Holy Spirit fell upon all them that heard the word; and they of the circumcision that believed, as many as came with Peter, were astonished, because that upon the Gentiles also the gift of the Holy Spirit was poured out. For they heard them speak with tongues, and magnify God."[3] And when Peter afterwards was giving an account to the brethren that were at Jerusalem of this act of his, that he had baptized those who were not circumcised, because the Holy Spirit, to cut the knot of the question, had come upon them before they were baptized, and the brethren at Jerusalem were moved when they heard it, he says, after the rest of his words, "And when I began to speak to them, the Holy Spirit fell upon them, as upon us in the beginning. And I remembered the word of the Lord, how He said, that John indeed baptized with water, but ye shall be baptized with the Holy Spirit. If, therefore, He gave a like gift to them, as also to us who believed in the Lord Jesus Christ, who was I, that I could hinder God from giving to them the Holy Spirit?"[4] And there are many other testimonies of the Scriptures, which unanimously attest that

[1] Acts ii. 37, 38. [2] Acts viii. 18-20. [3] Acts x. 44, 46. [4] Acts xi. 15-17.

the Holy Spirit is the gift of God, in so far as He is given to those who by Him love God. But it is too long a task to collect them all. And what is enough to satisfy those who are not satisfied with those we have alleged?

36. Certainly they must be warned, since they now see that the Holy Spirit is called the gift of God, that when they hear of "the gift of the Holy Spirit," they should recognise therein that mode of speech which is found in the words, "In the spoiling of the body of the flesh."[1] For as the body of the flesh is nothing else but the flesh, so the gift of the Holy Spirit is nothing else but the Holy Spirit. He is then the gift of God, so far as He is given to those to whom He is given. But in Himself He is God, although He were given to no one, because He was God co-eternal with the Father and the Son before He was given to any one. Nor is He less than they, because they give, and He is given. For He is given as a gift of God in such way that He Himself also gives Himself as being God. For He cannot be said not to be in His own power, of whom it is said, "The Spirit bloweth where it listeth;"[2] and in the apostle, as I have already mentioned above, "All these things worketh that selfsame Spirit, dividing to every man severally as He will." We have not here the creating of Him that is given, and the rule of them that give, but the concord of the given and the givers.

37. Wherefore, if Holy Scripture proclaims that God is love, and that love is of God, and works this in us that we abide in God and He in us, and that hereby we know this, because He has given us of His Spirit, then the Spirit Himself is God, who is love. Next, if there be among the gifts of God none greater than love, and there is no greater gift of God than the Holy Spirit, what follows more naturally than that He is Himself love, who is called both God and of God? And if the love by which the Father loves the Son, and the Son loves the Father, ineffably demonstrates the communion of both, what is more suitable than that He should be specially called love, who is the Spirit common to both? For this is the sounder thing both to believe and to understand, that the Holy Spirit is not alone love in that Trinity, yet is not

[1] Col. ii. 11. [2] John iii. 6.

specially called love to no purpose, for the reasons we have alleged; just as He is not alone in that Trinity either a Spirit or holy, since both the Father is a Spirit, and the Son is a Spirit; and both the Father is holy, and the Son is holy,—as piety doubts not. And yet it is not to no purpose that He is specially called the Holy Spirit; for because He is common to both, He is specially called that which both are in common. Otherwise, if in that Trinity the Holy Spirit alone is love, then doubtless the Son too turns out to be the Son, not of the Father only, but also of the Holy Spirit. For He is both said and read in countless places to be so,—the only-begotten Son of God the Father; as that what the apostle says of God the Father is true too: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His own love."[1] He did not say, "of His own Son." If He had so said, He would have said it most truly, just as He did say it most truly, because He has often said it; but He says, "the Son of His own love." Therefore He is the Son also of the Holy Spirit, if there is in that Trinity no love in God except the Holy Spirit. And if this is most absurd, it remains that the Holy Spirit is not alone therein love, but is specially so called for the reasons I have sufficiently set forth; and that the words, "Son of His own love," mean nothing else than His own beloved Son,—the Son, in short, of His own substance. For the love in the Father, which is in His ineffably simple nature, is nothing else than His very nature and substance itself,—as we have already often said, and are not ashamed of often repeating. And hence the "Son of His love" is none other than He who is born of His substance.

CHAP. XX.—*Against Eunomius, saying that the Son of God is the Son, not of His nature, but of His will. Epilogue to what has been said already.*

38. Wherefore the logic of Eunomius, from whom the Eunomian heretics sprang, is ridiculous. For when he could not understand, and would not believe, that the only-begotten Word of God, by which all things were made, is the Son of God by nature,—*i.e.* born of the substance of the Father,—he alleged that He was not the Son of His own

[1] Col. i. 13.

nature or substance or essence, but the Son of the will of God; so as to mean to assert that the will by which he begat the Son was something that happened to God,—to wit, in that way that we ourselves sometimes will something which before we did not will, as though it was not for these very things that our nature is perceived to be changeable,—a thing which far be it from us to believe of God. For it is written for no other reason, "Many are the thoughts in the heart of man, but the counsel of the Lord abideth for ever,"[1] except that we may understand or believe that as God is eternal, so is His counsel for eternity, and therefore unchangeable, as He himself is. And what is said of thoughts can most truly be said also of the will: there are many wills in the heart of man, but the will of the Lord abideth for ever. Some, again, to escape saying that the only-begotten Word is the Son of the counsel or will of God, have affirmed the same Word to be the counsel or will itself of the Father. But it is better in my judgment to say counsel of counsel, and will of will, as substance of substance, wisdom of wisdom, that we may not be led into that absurdity, which we have refuted already, and say that the Son makes the Father wise or willing, if the Father has not in His own substance either counsel or will. It was certainly a sharp answer that somebody gave to the heretic, who most subtly asked him whether God begat the Son willingly or unwillingly, in order that if he said unwillingly, it would follow most absurdly that God was miserable; but if willingly, he would forthwith infer, as though by an invincible reason, that at which he was aiming, viz. that He was the Son, not of His nature, but of His will. But that other, with great wakefulness, demanded of him in turn, whether God the Father was God willingly or unwillingly; in order that if he answered unwillingly, that misery would follow, which to believe of God is sheer madness; and if he said willingly, it would be replied to him, Then He is God too by His own will, not by His nature. What remained, then, except that he should hold his peace, and discern that he was himself bound by his own question in an insoluble bond? But if any person in the Trinity is also to be specially called the will of God, this

[1] Prov. xix. 21.

name, like love, is better suited to the Holy Spirit; for what else is love, except will?

39. I see that my argument in this book respecting the Holy Spirit, according to the Holy Scripture, is quite enough for faithful men who know already that the Holy Spirit is God, and not of another substance, nor less than the Father and the Son,—as we have shown to be true in the former Books, according to the same Scriptures. We have reasoned also from the creature which God made, and, as far as we could, have warned those who demand a reason on such subjects to behold and understand His invisible things, so far as they could, by those things which are made,[1] and especially by the rational or intellectual creature which is made after the image of God; through which glass, so to say, they might discern as far as they could, if they could, the Trinity which is God, in our own memory, understanding, will. Which three things, if any one intelligently regards as by nature divinely appointed in his own mind, and remembers by memory, contemplates by understanding, embraces by love, how great a thing that is in the mind, whereby even the eternal and unchangeable nature can be recollected, beheld, desired, doubtless that man finds an image of that highest Trinity. And he ought to refer the whole of his life to the remembering, seeing, loving that highest Trinity, in order that he may recollect, contemplate, be delighted by it. But I have warned him, so far as seemed sufficient, that he must not so compare this image thus wrought by that Trinity, and by his own fault changed for the worse, to that same Trinity as to think it in all points like to it, but rather that he should discern in that likeness, of whatever sort it be, a great unlikeness also.

CHAP. XXI.—*Of the likeness of the Father and of the Son alleged to be in our memory and understanding. Of the likeness of the Holy Spirit in our will or love.*

40. I have undoubtedly taken pains so far as I could, not indeed so that the thing might be seen face to face, but that it might be seen by this likeness in an enigma,[2] in how small a degree soever, by conjecture, in our memory and understanding, to intimate God the Father and God the Son: *i.e.* God

[1] Rom. i. 20. [2] 1 Cor. xiii. 12.

the begetter, who has in some way spoken by His own co-eternal Word all things that He has in His substance; and God His Word Himself, who Himself has nothing either more or less in substance than is in Him, who, not lyingly but truly, hath begotten the Word; and I have assigned to memory everything that we know, even if we were not thinking of it, but to understanding the formation after a certain special mode of the thought. For we are usually said to understand what, by thinking of it, we have found to be true; and this it is again that we leave in the memory. But that is a still more hidden depth of our memory, wherein we found this also first when we thought of it, and wherein an inner word is begotten such as belongs to no tongue,—as it were, knowledge of knowledge, vision of vision, and understanding which appears in thought; of understanding which had indeed existed before in the memory, but was latent there, although, unless the thought itself had also some sort of memory of its own, it would not return to those things which it had left in the memory while it turned to think of other things.

41. But I have shown nothing in this enigma respecting the Holy Spirit such as might appear to be like Him, except our own will, or love, or affection, which is a stronger will, since our will which we have naturally is variously affected, according as various objects are adjacent or occur to it, by which we are attracted or offended. What, then, is this? Are we to say that our will, when it is right, knows not what to desire, what to avoid? Further, if it knows, doubtless then it has a kind of knowledge of its own, such as cannot be without memory and understanding. Or are we to listen to any one who should say that love knows not what it does, which does not do wrongly? As, then, there are both understanding and love in that primary memory wherein we find provided and stored up that to which we can come in thought, because we find also those two things there, when we find by thinking that we both understand and love anything; which things were there too when we were not thinking of them: and as there are memory and love in that understanding which is formed by thought, which true word we say inwardly without the tongue of any nation when we say what we know; for

the gaze of our thought does not return to anything except by remembering it, and does not care to return unless by loving it: so love, which combines the vision brought about in the memory, and the vision of the thought formed thereby, as if parent and offspring, would not know what to love rightly unless it had a knowledge of desiring, which it cannot have without memory and understanding.

CHAP. XXII.—*How great the unlikeness is between the image of the Trinity which we have found in ourselves, and the Trinity itself.*

42. But since these are in one person, as man is, some one may say to us, These three things, memory, understanding, and love, are mine, not their own; neither do they do that which they do for themselves, but for me, or rather I do it by them. For it is I who remember by memory, and understand by understanding, and love by love: and when I direct the mind's eye of my thought to my memory, and so say in my heart the thing I know, and a true word is begotten of my knowledge, both are mine, both the knowledge certainly and the word. For it is I who know, and it is I who say in my heart the thing I know. And when I come to find in my memory by thinking that I understand and love anything, which understanding and love were there also before I thought thereon, it is my own understanding and my own love that I find in my own memory, whereby it is I that understand, and I that love, not those things themselves. Likewise, when my thought is mindful, and wills to return to those things which it had left in the memory, and to understand and behold them, and say them inwardly, it is my own memory that is mindful, and it is my own, not its will, wherewith it wills. When my very love itself, too, remembers and understands what it ought to desire and what to avoid, it remembers by my, not by its own memory; and understands that which it intelligently loves by my, not by its own, understanding. In brief, by all these three things, it is I that remember, I that understand, I that love, who am neither memory, nor understanding, nor love, but who have them. These things, then, can be said by a single person, which has these three, but is not these three. But in the simplicity of that Highest Nature, which is God, although there is one God,

there are three persons, the Father, the Son, and the Holy Spirit.

CHAP. XXIII. — *Augustine dwells still further on the disparity between the trinity which is in man, and the Trinity which is God. The Trinity is now seen through a glass by the help of faith, that it may hereafter be more clearly seen in the promised sight face to face.*

43. A thing itself, then, which is a trinity is different from the image of a trinity in some other thing; by reason of which image, at the same time that also in which these three things are is called an image; just as both the panel, and the picture painted on it, are at the same time called an image; but by reason of the picture painted on it, the panel also is called by the name of image. But in that Highest Trinity, which is incomparably above all things, there is so great an indivisibility, that whereas a trinity of men cannot be called one man, in that there both is said to be and is one God, nor is that Trinity in one God, but it is one God. Nor, again, as that image in the case of man has these three things but is one person, so is it with the Trinity; but therein are three persons, the Father of the Son, and the Son of the Father, and the Spirit of both Father and Son. For although the memory in the case of man, and especially that memory which beasts have not—viz. the memory by which things intelligible are so contained as that they have not entered that memory through the bodily senses—has in this image of the Trinity, in proportion to its own small measure, a likeness of the Father, incomparably unequal, yet of some sort, whatever it be: and likewise the understanding in the case of man, which by the purpose of the thought is formed thereby, when that which is known is said, and there is a word of the heart belonging to no tongue, has in its own great disparity some likeness of the Son; and love in the case of man proceeding from knowledge, and combining memory and understanding, as though common to parent and offspring, whereby it is understood to be neither parent nor offspring, has in that image, some, however exceedingly unequal, likeness of the Holy Spirit: it is nevertheless not the case, that, as in that image of the Trinity, these three are not one man, but belong to one man, so in the Highest Trinity itself, of which this is an image, these three

belong to one God, but they are one God, and these are three persons, not one. A thing certainly wonderfully ineffable, or ineffably wonderful, that while this image of the Trinity is one person, but the Highest Trinity itself is three persons, yet that Trinity of three persons is more indivisible than this of one. For that, in the nature of the Divinity, or perhaps better Deity, is that which it is, and is mutually and always unchangeably equal: and there was no time when it was not, or when it was otherwise; and there will be no time when it will not be, or when it will be otherwise. But these three that are in the inadequate image, although they are not separate in place, for they are not bodies, yet are now in this life mutually separate in magnitude. For that there are therein no several bulks, does not hinder our seeing that memory is greater than understanding in one man, but the contrary in another; and that in yet another these two are overpassed by the greatness of love; and this whether the two themselves are or are not equal to one another. And so each two by each one, and each one by each two, and each one by each one: the less are surpassed by the greater. And when they have been healed of all infirmity, and are mutually equal, not even then will that thing which by grace will not be changed, be made equal to that which by nature cannot change, because the creature cannot be equalled to the Creator, and when it shall be healed from all infirmity, will be changed.

44. But when the sight shall have come which is promised anew to us face to face, we shall see this not only incorporeal but also absolutely indivisible and truly unchangeable Trinity far more clearly and certainly than we now see its image which we ourselves are: and yet they who see through this glass and in this enigma, as it is permitted in this life to see, are not those who behold in their own mind the things which we have set in order and pressed upon them; but those who see this as if an image, so as to be able to refer what they see, in some way be it what it may, to Him whose image it is, and to see that also by conjecturing, which they see through the image by beholding, since they cannot yet see face to face. For the apostle does

not say, We see now a glass, but, We see now through a glass.[1]

CHAP. XXIV.—*The infirmity of the human mind.*

They, then, who see their own mind, in whatever way that is possible, and in it that Trinity of which I have treated as I could in many ways, and yet do not believe or understand it to be an image of God, see indeed a glass, but do not so far see through the glass Him who is now to be seen through the glass, that they do not even know the glass itself which they see to be a glass, *i.e.* an image. And if they knew this, perhaps they would feel that He too whose glass this is, should by it be sought, and somehow provisionally be seen, an unfeigned faith purging their hearts,[2] that He who is now seen through a glass may be able to be seen face to face. And if they despise this faith that purifies the hearts, what do they accomplish by understanding the most subtle disputes concerning the nature of the human mind, unless that they be condemned also by the witness of their own understanding? And they would certainly not so fail in understanding, and hardly arrive at anything certain, were they not involved in penal darkness, and burdened with the corruptible body that presses down the soul.[3] And for what demerit save that of sin is this evil inflicted on them? Wherefore, being warned by the magnitude of so great an evil, they ought to follow the Lamb that taketh away the sins of the world.[4]

CHAP. XXV.—*The question why the Holy Spirit is not begotten, and how He proceeds from the Father and the Son, will only be understood when we are in bliss.*

For if any belong to Him, although far duller in intellect than those, yet when they are freed from the body at the end of this life, the envious powers have no right to hold them. For that Lamb that was slain by them without any debt of sin has conquered them; but not by the might of power before He had done so by the righteousness of blood. And free accordingly from the power of the devil, they are borne up by holy angels, being set free from all evils by the mediator of God and men, the man Christ Jesus.[5] Since by

[1] 1 Cor. xiii. 12. [2] 1 Tim. i. 5. [3] Wisd. ix. 15.
[4] John i. 29. [5] 1 Tim. ii. 5.

the harmonious testimony of the Divine Scriptures, both Old and New, both those by which Christ was foretold, and those by which He was announced, there is no other name under heaven whereby men must be saved.[1] And when purged from all contagion of corruption, they are placed in peaceful abodes until they take their bodies again, their own, but now incorruptible, to adorn, not to burden them. For this is the will of the best and most wise Creator, that the spirit of a man, when piously subject to God, should have a body happily subject, and that this happiness should last for ever.

45. There we shall see the truth without any difficulty, and shall enjoy it to the full, most clear and most certain. Nor shall we be inquiring into anything by a mind that reasons, but shall discern by a mind that contemplates, why the Holy Spirit is not a Son, although He proceeds from the Father. In that light there will be no place for inquiry: but here, by experience itself it has appeared to me so difficult,—as beyond doubt it will likewise appear to them also who shall carefully and intelligently read what I have written,—that although in the second Book[2] I promised that I would speak thereof in another place, yet as often as I have desired to illustrate it by the creaturely image of it which we ourselves are, so often, let my meaning be of what sort it might, did adequate utterance entirely fail me; nay, even in my very meaning I felt that I had attained to endeavour rather than accomplishment. I had indeed found in one person, such as is a man, an image of that Highest Trinity, and had desired, especially in the ninth Book, to illustrate and render more intelligible the relation of the Three Persons by that which is subject to time and change. But three things belonging to one person cannot suit those Three Persons, as man's purpose demands; and this we have demonstrated in this fifteenth Book.

CHAP. XXVI.—*The Holy Spirit twice given by Christ. The procession of the Holy Spirit from the Father and from the Son is apart from time, nor can He be called the Son of both.*

Further, in that Highest Trinity which is God, there are no intervals of time, by which it could be shown, or at least

[1] Acts iv. 12. [2] C. 3.

inquired, whether the Son was born of the Father first, and then afterwards the Holy Spirit proceeded from both; since Holy Scripture calls Him the Spirit of both. For it is He of whom the apostle says, "But because ye are sons, God hath sent forth the Spirit of His Son into your hearts:"[1] and it is He of whom the same Son says, "For it is not ye who speak, but the Spirit of your Father who speaketh in you."[2] And it is proved by many other testimonies of the Divine Word, that the Spirit, who is specially called in the Trinity the Holy Spirit, is of the Father and of the Son: of whom likewise the Son Himself says, "Whom I will send unto you from the Father;"[3] and in another place, "Whom the Father will send in my name."[4] And we are so taught that He proceeds from both, because the Son Himself says, He proceeds from the Father. And when He had risen from the dead, and had appeared to His disciples, "He breathed upon them, and said, Receive the Holy Ghost,"[5] so as to show that He proceeded also from Himself. And itself is that very "power that went out from Him," as we read in the Gospel, "and healed them all."[6]

46. But the reason why, after His resurrection, He both gave the Holy Spirit, first on earth,[7] and afterwards sent Him from heaven,[8] is in my judgment this: that "love is shed abroad in our hearts,"[9] by that gift itself, whereby we love God and our neighbours, according to those two commandments, "on which hang all the law and the prophets."[10] And Jesus Christ, in order to signify this, gave to them the Holy Spirit, once upon earth, on account of the love of our neighbour, and a second time from heaven, on account of the love of God. And if some other reason may perhaps be given for this double gift of the Holy Spirit, at any rate we ought not to doubt that the same Holy Spirit was given when Jesus breathed upon them, of whom He by and by says, "Go, baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit," where this Trinity is especially commended to us. It is therefore He who was also given from heaven on the day of Pentecost, *i.e.* ten days after the Lord

[1] Gal. iv. 6. [2] Matt. x. 20. [3] John xv. 26. [4] John xiv. 26.
[5] John xx. 23. [6] Luke vi. 19. [7] John xx. 22.
[8] Acts ii. 4. [9] Rom. v. 5. [10] Matt. xxii. 37-40.

ascended into heaven. How, therefore, is He not God, who gives the Holy Spirit? Nay, how great a God is He who gives God! For no one of His disciples gave the Holy Spirit, since they prayed that He might come upon those upon whom they laid their hands: they did not give Him themselves. And the Church preserves this custom even now in the case of her rulers. Lastly, Simon Magus also, when he offered the apostles money, does not say, "Give me also this power, that I may give" the Holy Spirit; but, "that on whomsoever I may lay my hands, he may receive the Holy Spirit." Because neither had the Scriptures said before, And Simon, seeing that the apostles gave the Holy Spirit; but it had said, "And Simon, seeing that the Holy Spirit was given by the laying on of the apostles' hands."[1] Therefore also the Lord Jesus Christ Himself not only gave the Holy Spirit as God, but also received it as man, and therefore He is said to be full of grace,[2] and of the Holy Spirit.[3] And in the Acts of the Apostles it is more plainly written of Him, "Because God anointed Him with the Holy Spirit."[4] Certainly not with visible oil, but with the gift of grace, which is signified by the visible ointment wherewith the Church anoints the baptized. And Christ was certainly not then anointed with the Holy Spirit, when He, as a dove, descended upon Him at His baptism.[5] For at that time He deigned to prefigure His body, *i.e.* His Church, in which especially the baptized receive the Holy Spirit. But He is to be understood to have been then anointed with that mystical and invisible unction, when the Word of God was made flesh,[6] *i.e.* when human nature, without any precedent merits of good works, was joined to God the Word in the womb of the Virgin, so that with it it became one person. Therefore it is that we confess Him to have been born of the Holy Spirit and of the Virgin Mary. For it is most absurd to believe Him to have received the Holy Spirit when He was near thirty years old: for at that age He was baptized by John;[7] but that He came to baptism as without any sin at all, so not without the Holy Spirit. For

[1] Acts viii. 18, 19. [2] John i. 14. [3] Luke ii. 52 and iv. 1.
[4] Acts x. 38. [5] Matt. iii. 16. [6] John i. 14.
[7] Luke iii. 21-23.

if it was written of His servant and forerunner John himself, "He shall be filled with the Holy Spirit, even from his mother's womb,"[1] because, although generated by his father, yet he received the Holy Spirit when formed in the womb; what must be understood and believed of the man Christ, of whose flesh the very conception was not carnal, but spiritual? Both natures, too, as well the human as the divine, are shown in that also that is written of Him, that He received of the Father the promise of the Holy Spirit, and shed forth the Holy Spirit:[2] seeing that He received as man, and shed forth as God. And we indeed can receive that gift according to our small measure, but assuredly we cannot shed it forth upon others; but, that this may be done, we invoke over them God, by whom this is accomplished.

47. Are we therefore able to ask whether the Holy Spirit had already proceeded from the Father when the Son was born, or had not yet proceeded, and when He was born, proceeded from both, wherein there is no such thing as distinct times: just as we have been able to ask, in a case where we do find times, that the will proceeds from the human mind first, in order that that may be sought which, when found, may be called offspring; which offspring being already brought forth or born, that will is made perfect, resting in this end, so that what had been its desire when seeking, is its love when enjoying; which love now proceeds from both, *i.e.* from the mind that begets, and from the notion that is begotten, as if from parent and offspring? These things it is absolutely impossible to ask in this case, where nothing is begun in time, so as to be perfected in a time following. Wherefore let him who can understand the generation of the Son from the Father without time, understand also the procession of the Holy Spirit from both without time. And let him who can understand, in that which the Son says, "As the Father hath life in Himself, so hath He given to the Son to have life in Himself,"[3] not that the Father gave life to the Son already existing without life, but that He so begat Him apart from time, that the life which the Father gave to the Son by begetting Him is co-eternal with the life of the Father who gave it; let him, I say, under-

[1] Luke i. 15. [2] Acts ii. 33. [3] John v. 26.

stand, that as the Father has in Himself that the Holy Spirit should proceed from Him, so has He given to the Son that the same Holy Spirit should proceed from Him, and be both apart from time: and that the Holy Spirit is so said to proceed from the Father as that it be understood that His proceeding also from the Son, is a property derived by the Son from the Father. For if the Son has of the Father whatever He has, then certainly He has of the Father, that the Holy Spirit proceeds also from Him. But let no one think of any times therein which imply a sooner and a later; because these things are not there at all. How, then, would it not be most absurd to call Him the Son of both: when, just as generation from the Father, without any changeableness of nature, gives to the Son essence, without beginning of time; so procession from both, without any changeableness of nature, gives to the Holy Spirit essence without beginning of time? For while we do not say that the Holy Spirit is begotten, yet we do not therefore dare to say that He is unbegotten, lest any one suspect in this word either two Fathers in that Trinity, or two who are not from another. For the Father alone is not from another, and therefore He alone is called unbegotten, not indeed in the Scriptures, but in the usage of disputants, who employ such language as they can on so great a subject. And the Son is born of the Father, and the Holy Spirit proceeds from the Father principally, and the Father giving it, without any interval of time, in common from both. But He would be called the Son of the Father and of the Son, if—a thing abhorrent to the feeling of all sound minds—both had begotten Him. Therefore the Spirit of both is not begotten of both, but proceeds from both.

CHAP. XXVII.—*What it is that suffices here to solve the question why the Spirit is not said to be begotten, and why the Father alone is unbegotten. What they ought to do who do not understand these things.*

48. But because it is most difficult to distinguish generation from procession in that co-eternal, and equal, and incorporeal, and ineffably unchangeable and indivisible Trinity, let it suffice meanwhile to put before those who are not able to be drawn on further, what we said upon this subject in a sermon to be delivered in the ears of Christian people, and after saying

wrote it down. For when, among other things, I had taught them by testimonies of the Holy Scriptures that the Holy Spirit proceeds from both, I continue: "If, then, the Holy Spirit proceeds both from the Father and from the Son, why did the Son say, 'He proceedeth from the Father'?[1] Why, think you, except as He is wont to refer to Him, that also which is His own, from whom also He Himself is? Whence also is that which He saith, 'My doctrine is not mine own, but His that sent me'?[2] If, therefore, it is His doctrine that is here understood, which yet He said was not His own, but His that sent Him, how much more is it there to be understood that the Holy Spirit proceeds also from Himself, where He so says, He proceedeth from the Father, as not to say, He proceedeth not from me? From Him, certainly, from whom the Son had his Divine nature, for He is God of God, He has also, that from Him too proceeds the Holy Spirit; and hence the Holy Spirit has from the Father Himself, that He should proceed from the Son also, as He proceeds from the Father. Here, too, in some way may this also be understood, so far as it can be understood by such as we are, why the Holy Spirit is not said to be born, but rather to proceed; since if He, too, was called a Son, He would certainly be called the Son of both, which is most absurd, since no one is son of two, save of father and mother. But far be it from us to surmise any such thing as this between God the Father and God the Son. Because not even the son of men proceeds at the same time from both father and mother; but when he proceeds from the father into the mother, he does not at that time proceed from the mother; and when he proceeds from the mother into this present light, he does not at that time proceed from the father. But the Holy Spirit does not proceed from the Father into the Son, and from the Son proceed to sanctify the creature, but proceeds at once from both; although the Father has given this to the Son, that He should proceed, as from Himself, so also from Him. For we cannot say that the Holy Spirit is not life, while the Father is life, and the Son is life: and hence as the Father, while He has life in Himself, has given also to the Son to have life in Himself; so has He given also

[1] John xv. 26. [2] John vii. 16.

to Him that life should proceed from Him, as it also proceeds from Himself."[1] I have transferred this from that sermon into this book, but I was speaking to believers, not to unbelievers.

49. But if they are not competent to gaze upon this image, and to see how true these things are which are in their mind, and yet which are not so three as to be three persons, but all three belong to a man who is one person; why do they not believe what they find in the sacred books respecting that highest Trinity which is God, rather than insist on the clearest reason being rendered them, which cannot be comprehended by the human mind, dull and infirm as it is? And to be sure, when they have stedfastly believed the Holy Scriptures as most true witnesses, let them strive, by praying and seeking and living well, that they may understand, *i.e.* that so far as it can be seen, that may be seen by the mind which is held fast by faith. Who would forbid this? Nay, who would not rather exhort them to it? But if they think they ought to deny that these things are, because they, with their blind minds, cannot discern them, they, too, who are blind from their birth, ought to deny that there is a sun. The light then shineth in darkness; but if the darkness comprehend it not,[2] let them first be illuminated by the gift of God, that they may be believers, and let them begin to be light in comparison with the unbelievers; and when this foundation is first laid, let them be built up to see what they believe, that at some time they may be able to see. For some things are so believed, that they cannot be seen at all. For Christ is not to be seen a second time on the cross; but unless this be believed which has been so done and seen, that it is not now to be hoped for as about to be and to be seen, there is no coming to Christ, such as without end He is to be seen. But as far as relates to the discerning in some way by the understanding that highest, ineffable, incorporeal, and unchangeable nature, the sight of the human mind can nowhere better exercise itself, so only that the rule of faith govern it, than in that which man himself has in his own nature better than the other animals, better also than the other parts of his own soul, which is the mind itself, to which has been assigned a certain sight

[1] Serm. in *Joh. Evang. tract.* 99, n. 8, 9. [2] John i. 5.

of things invisible, and to which, as though honourably presiding in a higher and inner place, the bodily senses also bring word of all things, that they may be judged, and than which there is no higher, to which it is to be subject, and by which it is to be governed, except God.

50. But among these many things which I have now said, and of which there is nothing that I dare to profess myself to have said worthy of the ineffableness of that highest Trinity, but rather to confess that the wonderful knowledge of Him is too great for me, and that I cannot attain[1] to it: O thou, my soul, where dost thou feel thyself to be? where dost thou lie? where dost thou stand? until all thy infirmities be healed by Him who has forgiven all thy iniquities.[2] Thou perceivest thyself assuredly to be in that inn whither that Samaritan brought him whom he found with many wounds inflicted by thieves, half-dead.[3] And yet thou hast seen many things that are true, not by those eyes by which coloured objects are seen, but by those for which he prayed who said, "Let mine eyes behold the things that are equal."[4] Certainly, then, thou hast seen many things that are true, and hast distinguished them from that light by the light of which thou hast seen them. Lift up thine eyes to the light itself, and fix them upon it if thou canst. For so thou wilt see how the birth of the Word of God differs from the procession of the Gift of God, on account of which the only-begotten Son did not say that the Holy Spirit is begotten of the Father, otherwise He would be His brother, but that He proceeds from Him. Whence, since the Spirit of both is a kind of consubstantial communion of Father and Son, He is not called, far be it from us to say so, the Son of both. But thou canst not fix thy sight there, so as to discern this lucidly and clearly; I know thou canst not. I say the truth, I say to myself, I know what I cannot do; yet that light itself shows to thee these three things in thyself, wherein thou mayest recognise an image of the highest Trinity itself, which thou canst not yet contemplate with steady eye. Itself shows to thee that there is in thee a true word, when it is born of thy knowledge, *i.e.* when we say what we know: although we neither utter nor think of any articulate

[1] Ps. cxxxix. 5. [2] Ps. ciii. 3. [3] Luke x. 30, 34. [4] Ps. xvii. 2.

word that is significant in any tongue of any nation, but our thought is formed by that which we know; and there is in the mind's eye of the thinker an image resembling that thought which the memory contained, will or love as a third combining these two as parent and offspring. And he who can, sees and discerns that this will proceeds indeed from thought (for no one wills that of which he is absolutely ignorant what or of what sort it is), yet is not an image of the thought: and so that there is insinuated in this intelligible thing a sort of difference between birth and procession, since to behold by thought is not the same as to desire, or even to enjoy will. Thou, too, hast been able [to discern this], although thou hast not been, neither art, able to unfold with adequate speech what, amidst the clouds of bodily likenesses, which cease not to flit up and down before human thoughts, thou hast scarcely seen. But that light which is not thyself shows thee this too, that these incorporeal likenesses of bodies are different from the truth, which, by rejecting them, we contemplate with the understanding. These, and other things similarly certain, that light hath shown to thine inner eyes. What reason, then, is there why thou canst not see that light itself with steady eye, except certainly infirmity? And what has produced this in thee, except iniquity? Who, then, is it that healeth all thine infirmities, unless it be He that forgiveth all thine iniquities? And therefore I will now at length finish this book by a prayer better than by an argument.

CHAP. XXVIII.—*The conclusion of the Book with a prayer, and an apology for multitude of words.*

51. O Lord our God, we believe in Thee, the Father and the Son and the Holy Spirit. For the truth would not say, Go, baptize all nations in the name of the Father and of the Son and of the Holy Spirit, unless Thou wast a Trinity. Nor wouldest Thou, O Lord God, bid us be baptized in the name of Him who is not the Lord God. Nor would the divine voice have said, Hear, O Israel, the Lord thy God is one God, unless Thou wert so a Trinity as to be one Lord God. And if Thou, O God, wert Thyself the Father, and wert Thyself the Son, Thy Word Jesus Christ, and the Holy Spirit your gift, we

should not read in the book of truth, "God sent His Son;"[1] nor wouldest Thou, O Only-begotten, say of the Holy Spirit, "Whom the Father will send in my name;"[2] and, "Whom I will send to you from the Father."[3] Directing my purpose by this rule of faith, so far as I have been able, so far as Thou hast made me to be able, I have sought Thee, and have desired to see with my understanding what I believed; and I have argued and laboured much. O Lord my God, my one hope, hearken to me, lest through weariness I be unwilling to seek Thee, "but that I may always ardently seek Thy face."[4] Do Thou give strength to seek, who hast made me find Thee, and hast given the hope of finding Thee more and more. My strength and my infirmity are in Thy sight: preserve the one, and heal the other. My knowledge and my ignorance are in Thy sight; where Thou hast opened to me, receive me as I enter; where Thou hast closed, open to me as I knock. May I remember Thee, understand Thee, love Thee. Increase these things in me, until Thou renewest me wholly. I know it is written, "In the multitude of speech, thou shalt not escape sin."[5] But O that I might speak only in preaching Thy word, and in praising Thee! Not only should I so flee from sin, but I should earn good desert, however much I so spake. For a man blessed of Thee would not enjoin a sin upon his own true son in the faith, to whom he wrote, "Preach the word: be instant in season, out of season."[6] Are we to say that he has not spoken much, who was not silent about Thy word, O Lord, not only in season, but out of season? But therefore it was not much, because it was only what was necessary. Set me free, O God, from that multitude of speech which I suffer inwardly in my soul, wretched as it is in Thy sight, and flying for refuge to Thy mercy; for I am not silent in thoughts, even when silent in words. And if, indeed, I thought of nothing save what pleased Thee, certainly I would not ask Thee to set me free from such multitude of speech. But many are my thoughts, such as Thou knowest, "thoughts of man, since they are vain."[7] Grant to me not to consent to them; and if ever

[1] Gal. iv. 6 and John iii. 17.
[2] John xiv. 26.
[3] John xv. 26.
[4] Ps. cv. 4.
[5] Prov. x. 19.
[6] 2 Tim. iv. 2.
[7] Ps. xciv. 11.

they delight me, nevertheless to condemn them, and not to dwell in them, as though I slumbered. Nor let them so prevail in me, as that anything in my acts should proceed from them; but at least let my opinions, let my conscience, be safe from them, under Thy protection. When the wise man spake of Thee in his book, which is now called by the special name of Ecclesiasticus, "We speak," he said, "much, and yet come short; and in sum of words, He is all."[1] When, therefore, we shall have come to Thee, these very many things that we speak, and yet come short, will cease; and Thou, as one, wilt remain "all in all."[2] And we shall say one thing without end, in praising Thee in one, ourselves also made one in Thee. O Lord the one God, God the Trinity, whatever I have said in these books that is of Thine, may they acknowledge who are Thine; if anything of my own, may it be pardoned both by Thee and by those who are Thine. Amen.

[1] Ecclus. xliii. 29. [2] 1 Cor. xv. 28.

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